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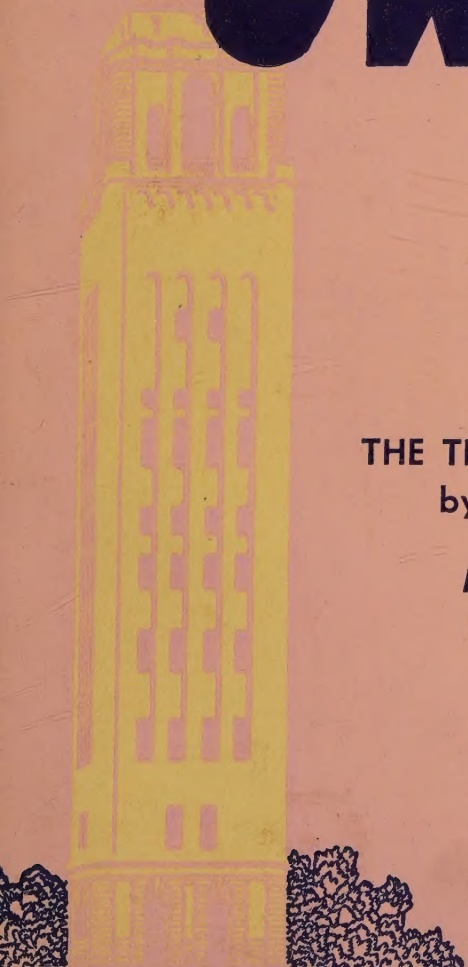

THE TEN COMMANDMENTS
by Charles Fillmore

MINUS WORRY
by Dana Gatlin

15¢

TO BE USED FROM

JUNE 20 to JULY 19

Healing

Thou art my life unfailing, and I rejoice in Thy abundant, buoyant health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Thou art the source of my substance, and I am gloriously prosperous.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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The Ten Commandments

BY CHARLES FILLMORE

IN THE LAST CENTURY great changes have taken place in the minds of the people regarding the observance of the laws of conduct laid down by Moses. Instead of ready acceptance and rigid obedience as practiced by our forebears we have questioned and analyzed and sometimes rather broadly interpreted the literal observance of those laws.

It is reported that Moses and Woodrow Wilson met in the afterworld and discussed many things, among them the good they both had tried to do on earth. They quoted what Shakespeare said about the evil men do living after them and the good being "oft interred with their bones." "For example," said Moses to Woodrow, "see how they treated your Fourteen Points." "Too true," replied Woodrow, "but see what they are doing to your Ten Commandments."

The fact is that the most important thing we have done to the Ten Commandments has been to get a better understanding of them, but there is talk in ecclesiastical circles of the reconstruction of the whole Decalogue. We have found that our early conceptions of God were of an external, physical character rather than an internal, spiritual one. Jesus' definition of God as Spirit started us on a new line of investigation of the divine and its attributes. Spirit is "without body, parts, or passions," and if Moses' God was a jealous God He was not the same God that Jesus said was within Him. In other words, Moses' conception of

God was rather primitive and tribal. He pitted the God of the Israelites against all the gods of the barbarians. His God fought the battles of the Israelites and utterly destroyed their enemies, their prophets, their first-born, and even their livestock. This is utterly foreign to the teaching of Jesus about God, and when we compare Jesus' criticism of Moses' command to hate

All the paths of Jehovah are lovingkindness and truth
Unto such as keep his covenant and his testimonies.
—PSALMS

our enemies instead of loving them, we readily see that Moses was describing God as a personal being living in a world external to man and his world.

So we see that Jesus had the true conception of God as omnipresent Spirit life and intelligence existing as the center and cause of all things visible and invisible. God is not limited to what we conceive as personality. He is the great universal moving energy and intelligence animating man and the universe as a whole, without partiality or bias or respect of person. According to Jesus, we do not find God in the external but within ourselves, our mind, "the kingdom of God is within you."

Those who in thought function continually in the world of externality and fail to cultivate their spiritual nature, according to Jesus, "have neither heard his voice at any time, nor seen his form."

So the followers of Jesus sometimes rather mistrust Moses' metaphysical insight and feel justified in reconstructing their early interpretation of the Ten Commandments. The Sabbath day has become a fetish and sectarians have made its observance of very much more

importance than it deserves. Experience proves that it is beneficial to rest and relax from the tension of temporal things one day out of seven, but it makes no difference whether that day is the first or the last of the seven. As Jesus taught, the Sabbath was made for man, not man for the Sabbath.

Jesus gave the God within Him credit for all His knowledge, ability, and all His mighty works: "Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." Those who follow Jesus in developing the spiritual nature testify that they acquire what might be called an acquaintance with a new and much more comprehensive mind than is evidenced in the world without. This inner mind sharpens their insight and general observation until they see everything in larger perspective. They learn to love life and earnestly seek to know and observe its laws. Those virtues which heretofore have been taught them as duties to man and God become automatically principles of conduct, and as their love of that inner law increases they find themselves doing those things without effort which were heretofore of the nature of compulsion.

Hence love of God, our original Father-Mother, quickens the love we have for our earthly parents, and not only for our relatives but for all persons and all things. When this divine love fills our heart we have no desire to kill or destroy life in any of its manifestations. Neither do we commit adultery, or lie, or steal, or covet.

Oneness with the great source of all good, the God-Mind in man, merges man into Spirit consciousness, gives him an understanding of what Jesus meant when

He said, "He that hath seen me hath seen the Father."

The Ten Commandments as given to Moses also make love of God and the recognition of God as the important thing. The first seven commandments describe in detail how we may build up in our mind the idea of God and Him only. This is good psychology. It is used in business to impress upon the mind of the customer that this is the only article on the market worth having. The Lord's Prayer opens with "Our Father who art in heaven, Hallowed be thy name"—Thou art the wholeness, the one and only God. And the closing is like unto it: "For thine is the kingdom, the power, and the glory."

Certain sects that desire to exalt their patron saint or leader require that mention be made of his personality whenever his writings or works are referred to.

This tends to fill the thought atmosphere with mental images in which that personality is forever alive. Politicians understand vaguely this law and they camouflage their demagoguery under flamboyant slogans and artificial publicity stunts.

So we find that giving God first place in our thoughts is in harmony with a law of mind evolution under which the idea concentrated upon becomes the focal center and creative source of all action.

The command that no graven image of God be made has been as a rule taken to mean that no carving of stone or metal shall be made to represent God and become an object of worship.

Modern psychology tells us that everything we are aware of is first a mental image and that that image endures as long as we hold to our first conception. It is therefore very important that we have a right conception of God as Spirit; then we have an omnipresent source of

existence that is everywhere and has all power. This could not be true if God were limited as to time or place. Modern science is proving the unreality of matter, time, and space and the allness of Spirit. It says that when our mind is intensely interested we lose the sense of time. Einstein gives this as an illustration of how time is affected by circumstance. He says that a young man might sit on a divan and talk to a lovely young lady for two hours and it would seem only two minutes. But if the same conversation took place with both sitting on a hot stove two minutes would seem two hours.

In his Second Epistle Peter says, "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." Thus time is an estimate and measure of events and is short or long to the individual as the events are joyful or sad. God lives in a state of eternal bliss. His joy is so great that time passes so swiftly as to be virtually non-existent.

And Moses said unto the people, as he says to you and me:

"Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. . . . Jehovah will fight for you, and ye shall hold your peace!" Lowell, the New England poet, says:

"God is not dumb, that He should speak no more;
If thou hast wanderings in the wilderness
And find'st not Sinai, 't is thy soul is poor;
There towers the Mountain of the Voice no less,
Which whoso seeks shall find, but he who bends,
Intent on manna still and mortal ends,
Sees it not, neither hears its thundered lore."

Minus Worry

THE FATHER OF LIGHT TAKES POSSESSION OF THE SOUL AND GUIDES ME TO HAPPINESS AND SUCCESS ACCORDING TO HIS SUPREME AND PERFECT WILL. GOD IS IN CHARGE AND HE CANNOT FAIL.

BY DANA GATLIN

A NEIGHBOR came in on an errand. She was her usual cheerful self, but I could see she was under a strain. Finally it all came out. Her rent was due that day. Within the space of a month there had been many upsets in her family. Her aged father had passed away, after an expensive siege in a hospital. Her son-in-law had been ordered to another climate to combat entirely unsuspected tuberculosis; recently married, he had used up his funds to start housekeeping, had no reserve, had to give up his job and his salary. At this same time, just after my neighbor had made a rather expensive move to our suburban town so as to be nearer her husband's work and to benefit their helplessly crippled son, her husband lost his job. He was trying unsuccessfully to find another; thought he had one, but lost it through a misunderstanding.

She was trying to be brave. "If only I could get out and try to find work," she said, "perhaps I could do something to help, but I have to take care of my boy." Since the boy's infancy he had required her constant care. The mother made no complaint about this, nor did she mention the fact that she herself during the past year had suffered increasingly from "heart flutters." But this morning while she had been at her daughter's home

helping arrange for her son-in-law's removal, the owner of her own house had called for the rent. "And I haven't got it to pay her," she said. "I was brought up to pay bills and meet all obligations promptly, but so many things have happened all at once. I don't know what to do."

It was hard to know just what to say to one who was up against it like this. "You believe in God," I replied. "You have put yourself and all your dear ones in His keeping. There is one thing you can and must do: hold to your faith. You must not worry."

"I try not to," she replied with touching sincerity. "But how can I help it? I expected to be able to meet this rent today. Mrs. M—— scarcely knows us; what will she think?"

I thought about God instead of thinking about the rent and an aggrieved landlady. How much vaster were God's resources, power, and possibilities than the dilemma of this one month's rent! Trying not to get tangled up in this human snarl of the immediately-due rent, an inspired phrase came to mind from another Truth student confronted with a similar dilemma: "I personally have nothing to do with it. It is God's affair, and He is omnipresent, omniscient, omnipotent. He takes care of us all. He provides for all our needs, He puts the words in our mouth and guides our hands. He is able, and He is acting now! I am but an instrument, one with the Father of light, the real one within me."

"God is able to take care of us," I said aloud, "He will show the way if you trust Him." I was trying not to notice her distressed look, to keep my own voice steady and firm, almost heartlessly casual, it might seem. But I was bent on keeping my whole thought on God. And indeed it did seem to me just then that God

was perfectly able to take hold of and straighten out all these matters for these hard-pressed but hard-working, well-intentioned, and thoroughly honest people. I was so sure that for a moment I felt absolutely lighthearted. "Trust Him!"

"But the rent?" she persisted. "How can I just pass that over?"

"The one sure thing is that you mustn't worry about it," I replied. "Worry never helps any condition. It depletes us, our capacities and powers; it seeps into our situation and weighs it down. But remember this: does God worry? Remember that you have put yourself and your affairs, all your affairs, in God's care! Is He worrying about them?"

Her face brightened a bit, and I seemed to continue to hedge innerly about the item of the rent, while trying to focus my whole attention on the presence and power of God. And still while centering on God I had that strange inner feeling so akin to lightheartedness.

"I used to be a natural worrier," I told her. "I was working hard and making what is termed 'good money,' but I had the habit of laboring under a sense of personal responsibility. I considered that I had many responsibilities and carried them heavily. I worried over everything and everybody, over what I did or didn't do, over what other people should or should not be doing. Finally when I broke and lay helplessly stewing in bed, my first big help came when it dawned on me that I *could* lay all my responsibilities on God—and not only that I could but I should!

"This began the climb out for me," I told my distressed neighbor. "God was caring for me, certainly would help me, and would increasingly show me the way. But I personally must not worry! Not that I easily

vanquished my worry habits all in a minute. But I had had a glimpse of light and kept on trying. In all the little problems and in all the heavy ones too I would drop the sense of personal responsibility as much as I could. I would think of God, of His infinite love and wisdom and power—the infinite source of my human all—and would remember that He would tell me in time what I should personally do. Meanwhile I kept busy doing as well as I could the things that were at hand. I was more than willing to work and to try according to my best light, but I would not worry! Was I really trusting God if I worried? Of course not!

"That was the beginning of my own way out and up. I cannot tell you how much better I felt at the very start. And as I persisted in getting the human-worry poison cleared out of my system, things began going better and more happily with me in every way. This is the prayer thought I held in my mind to hold me calm and steady: *'The Father of light takes possession of my soul and guides me to happiness and success according to His supreme and perfect will. God is in charge, and He cannot fail!'* "

My neighbor was looking at me very intently. "Your faith has made me feel better already!" she exclaimed. "I'm going to do my own best and will try not to worry; I feel that I can because God is backing me!"

"That's it," I encouraged. "Just keep remembering God, God Almighty! Feel and act as if your prayer is already answered, your need already met. Neither you nor I know just how these blessings will come about in the manifest realm, but remember where your trust is fixed—in God! After all how should we act if we really trust God?"

Her face again clouded a little. "Perhaps I've been

too set on wanting to continue living out here in this beautiful, peaceful spot," she said. "We were so happy here until all these troubles began suddenly to break. The quiet has been so good for my boy; it is the best summer he has had for years. My husband loves it out here too and has enjoyed the garden vegetables and all the fruit. I have done so much canning for the winter; and do you know we've sold twelve dollars' worth of peaches? I do hope we won't have to go back to the city. Do you suppose my mind is too set on staying here?"

"I wouldn't worry about it," I replied. "Give thanks for the enjoyment and benefits you have received, and know that God will keep you here or take you to some better place."

"I do feel relieved," she said. "I feel that things are going to work out all right after all; and for my daughter and her husband too. He's young and that disease hasn't a real grip on him; and it's marvelous how she keeps her spirits up and her courage. She's sure that he's going to get well, and that she'll get a job to help out. She's had a secretarial course, you know, and has had experience as a switchboard operator. It was a blow, but it's funny how little she really worries."

"So long as she feels that way," I replied, "she will get a job and will help her husband to get well."

My neighbor's face suddenly brightened. "I've been so accustomed to meeting my bills and paying them in full that I never thought of it until this minute! Perhaps I could go to Mrs. M—— and explain just how things have happened and offer to make a small payment on the rent: my husband hasn't had steady work for nearly three weeks, but there's the money from the peaches! Do you think that would give her a wrong

impression, and make her think we were undesirable, or trying to beat her out of something?"

"I think it would be exactly the thing to do," I replied. "Mrs. M—— is a shrewd business woman, but I have always found her fair-minded and intrinsically kind. If she thinks some rascal is trying to beat her out of something—well, I don't envy him. But if she finds out just how things are with you, that you're honest and want to do your best, I am sure she will meet you more than halfway."

"Well, I'm going over to see her right now!"

"And God is going with you!" I said with sincere conviction.

As my neighbor went down the front walk, head and shoulders up, cheerful again, moving so much more buoyantly than when she came in, I was amazed at how quickly she had caught the divine "minus-worry" infection: yet not really amazed, any more than at my strong conviction that God was right now working to disentangle my good neighbor's many earthly problems. My heart glowed with its warmth and peace and with thanks for His being the kind of God He is, and with gratitude for her being such a quick and apt instrument for receiving His good. I felt sure that when I saw her again she would be a happy, brave, strengthened, grateful purveyor of "good news."

"Isn't this a beautiful day to be happy in?" she called back from the corner of the yard. Yes, she was feeling and acting as if her prayer were already answered, her need already met. She was incipiently a true child of God and an unimpeded channel for His blessings!

It is a pleasure to report that since that time my neighbor's faith has been justified and rewarded. Her

husband found a steady job, it was discovered that her son-in-law did not have tuberculosis after all; and in many ways they have become attuned to a steadier, surer tide of blessings. From the first I had been singularly sure that this would be the outcome for them, and I wondered why oftentimes the human needs and problems of other persons can be yielded into God's keeping more easily and completely than one's own. But of course the reason is clear. In one's own case one's personal emotions are more intricately involved. We live more closely with them and are more subtly, insidiously at their mercy than when merely observing the case of another. It is a more difficult task for our living inner self to yield itself, all its involved personal tangles, limitations, doubts, and fears, utterly to the great impersonal. This is the big test, the biggest trial, but through it comes ultimately the greatest reward: help from the divine source.

It is after we feel sure of God, when and while we feel sure, that the divine currents start flowing and expressing themselves and the outer rewards are made manifest. When we dare to drop our personal misconceptions of human ill and weakness and worry, dare to drop them utterly, and dare to center our whole trust in the great impersonal, in God, His loving wisdom and power flows forth to work beneficently in our life. Thus I too received a benefit from the experience of my harrassed neighbor. I resolved, anew to keep all these insidious personal admixtures of doubt and worry from clouding my clear perception of the mighty God, who stands ever ready to relieve my mind and gladden my heart and to protect, direct, aid, and take care of me in all my ways.

In God is my trust!

The Sufficient Christ

OH, THAT WE MIGHT CATCH A VISION OF THE ONE WHO IS ABLE TO MEET ALL OUR NEEDS! LOOK AWAY FROM THE LARGENESS OF YOUR NEED TO THE SUPERABUNDANCE OF YOUR SUPPLY IN CHRIST.

BY JEAN MARTEL

IT WAS EVENING. The bright red disk of the afternoon sun had slipped out of sight behind the purple western hills, bathing the world in a soft afterglow of golden yellow.

The multitudes had gathered about Him all during the day, listening to the teaching that He had been giving them since morning. So fascinated had they been by the words that proceeded from His mouth that they had forgotten to partake of food. Many of them were perhaps feeling weak in body, and they were far from home.

The compassionate heart of Jesus went out to these people. They were as sheep without a shepherd. He had fed their souls with the bread of life. He now determined to feed their bodies.

With this in mind Jesus turned to Philip with a question:

"Philip," He inquired, "whence are we to buy bread, that these may eat?"

Have you ever imagined what must have been the expression on the face of Jesus when He asked Philip that question? Was there not something of merry expectancy and delightful determination shining in those expressive eyes of Jesus', in which Philip could have

read the answer to the question that the Master had just asked him if he had only looked?

There are times when there comes to the individual a rare opportunity to express his utmost confidence in Christ. Such an opportunity came once to Peter when the Christ asked him, "But who say ye that I am?" And Peter, to whom the identity of the divine questioner was spiritually revealed, in a statement that has become immortal replied: "Thou art the Christ, the Son of the living God."

The same sort of opportunity to express his utmost confidence in Christ that once came to Peter had now come suddenly to Philip. It was a divinely given invitation extended to Philip to say:

"Whence shall we buy bread? Why indeed should we buy bread? Thou art able to meet all our needs! Thou art the Christ. Out of Thy marvelous power shall we have ample supply!"

But Philip was not looking into those inspiring eyes of Jesus'. He was looking out over the multitude, he was trying to estimate their number and reach an approximation of how much bread it would take. After having made a mental calculation, he replied in the manner of a coldhearted business man: "Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little."

"Two hundred shillings' worth!" That is all that he could think of. He had to have two hundred shillings' worth! Like a heavy cloud covering the sun, casting a dark shadow over the whole landscape, the vast extent of his material need blotted out of his vision the fact that right beside him stood one who could supply that need, however great it might be!

Poor Philip! It never occurred to him that in Jesus

Christ were the resources of an infinite God, inviting, nay, almost pleading with him to make an unlimited demand upon them!

But Philip does not stand alone. He rather impersonates us. He illustrates how blind we are to the fact that the infinite resources of a loving God are surrounding us for the purpose of ministering unto our need! "Ye have not," declared James upon one occasion, "Because ye ask not."

Are we going through life exercising as little faith as did Philip on this occasion? How empty, how impoverished, how colorless is a life in which there is no marvelous master faith that enables one to see through the dark, to face any foe, to triumph in any battle! I am in hearty agreement with Emerson, who said in an address to the senior class in Divinity College, Cambridge: "The test of the true faith, certainly, should be its power to charm and command the soul."

A life without faith is a dreary solitude. It is a boundless waste. It is like a hot, weary desert without tree, shelter, or habitation. Through such a life there runs no cool stream of living water, refreshing the soul. Nor can there be found a single fruit upon which the famished spiritual man can feed.

Philip failed because he saw only a physical need. He failed because he was blinded by materialism. He failed because his mind was filled with the human impossibility to meet the situation.

In fact Jesus did not ask him how much bread was needed. Jesus only asked him, "Whence?" "Whence are we to buy bread?" "Where, Philip, is the source of supply from which we may be able to obtain bread?" He might have said.

Stanley Jones, the well-known author and mission-

ary, in his book "The Christ of the Mount," states a principle of Truth when he says: "We fail not because our resources fail but because we fail to link up with them completely."

Had Philip looked away from the impossible material aspect of things that confronted him when he gazed out over the multitude and had he glanced into the inspiring face of the Christ glowing with the light of God, he would have declared exultantly: "However great the multitude, Thou, O Christ, art sufficient to meet all their need!"

Oh, that we might catch a vision of the One who is able to meet all our need! Look away from the largeness of your need to the superabundance of your supply in Christ! Catch such a vision of the all-sufficiency of the Christ that you will be enabled to say out of the depths of a deep, unshakable conviction: "Thou, O Christ, art my mighty resource! Thou, O Christ, art meeting and providing for my every need!"

The man who has caught a vision of the ever-supplying God is like an eagle soaring aloft, gliding gracefully high above the hills and valleys, the ups and downs, the uncertainties and the distresses of human life.

The man who has such a living faith in God moves about in an environment of security. He lives in an atmosphere of sequestered serenity.

It is a great day in the life of any one when he discovers the all-sufficiency of the inexhaustible supply of divine omnipotence.

When Jesus fed the multitude late that afternoon on the grassy slope of the mountainside, He demonstrated to Philip and to us the fact of the divine storehouse from which all our needs are supplied. From five

barley loaves and two small fishes a multitude of over five thousand people were abundantly fed, with twelve basketfuls of crumbs left over! With such a demonstration of the abundant supply of God responding to the active faith exercised by Jesus Christ and showing that God is able and willing to supply all our needs, should we not forsake our worries and trust more in God?

Some years ago a young man came to Syracuse University with only fifteen dollars in his pocket. Approaching the chancellor he said, "I have come to get an education. I have fifteen dollars and a check."

The chancellor replied: "Your fifteen dollars won't go far. Let me see your check."

"This is my check," the young man stated, as he opened his New Testament to the words of Paul "My God shall supply every need of yours."

"Uh!" grunted the chancellor, "you can't go through school on that!"

But he did, and when he graduated four years later his bills were all paid and he had $350 in the bank.

A group of Christian people wanted to put a religious service on the air from a Philadelphia station, but they didn't have quite enough money. The leader, opening the New Testament to the divine promise in Philippians 4:19, read: "My God shall supply every need of yours according to his riches in glory in Christ Jesus." To make sure that the translation was correct so that he could put implicit confidence in it just as it stood he looked it up in the Greek and found it to read: "My God will supply all your need *in full.*" This made such an impression upon him that he called the group into prayer and they accepted the promise as they would

a promissory note from a responsible person to underwrite the balance that they needed for their program on the air. They had no sooner gone ahead however than the bank failed in which their funds were deposited. All seemed lost. But the leader determined to keep trusting that God would make this promise good, and he found that every week when payment had to be made there was always enough money on hand to pay it.

Even in the most desperate situations God has and does supply the needs of those who trust Him utterly. Out of the story of the life of John Patton, the first missionary to the New Hebrides—South Sea islands populated by wild and ferocious cannibals—there comes an illustration of how God supplies protection in sudden emergencies. One day while repairing his house Patton was suddenly surrounded by a party of savages armed with muskets, each man of which took deadly aim straight at his head. Can you imagine a more helpless and defenseless position. Escape was impossible. His eyesight came and went, he tells us. He prayed to the Lord Jesus either to protect him or to take him home to glory. He tried to keep on working as though no one were near him. It was in this way that he demonstrated his faith in God's supply. In the moment of his prayer there flashed before his mind the Scripture "Whatsoever ye shall ask in my name, that will I do." At that moment he says he felt and knew that he was safe, and strange as it might seem, without a word being spoken the savages retired to a position farther off and then aimed at him again, each urging the other to be the first to shoot; but they soon retreated and hid themselves in the bush. John Patton was as safe as though he had been surrounded by a wall of steel armor. He was surrounded by the invisible wall of the

protective power of God. Such providential protection brings to mind the statement of David:

"They that trust in Jehovah
Are as Mount Zion, which cannot be moved, but abideth for ever.
As the mountains are round about Jerusalem,
So Jehovah is round about his people
From this time forth and for evermore."

In his account (John 6:1-14) John says that Jesus asked Philip this question to test him, to see whether Philip had sufficient faith in the ability of Christ to meet the situation. It was a challenge to the faith of Philip. Is not every need that you face a challenge to your faith? In every need that faces you is not the Christ asking you, "Am not I sufficient to meet this need?" Is not every need like a divine voice asking you, "Am I not able to sustain you?"

Get away from Philip's "two-hundred-shillings" state of mind and look into the depths of the inspiring eyes of the ever-present Christ and declare: "Yes, Lord,

Disease is the result of our thoughts as much as of our acts.—GANDHI

Thou art able! Thou art all-sufficient to meet all my need!"

In the loving omnipotence of God there lies a way out of any difficulty that you may have. Permit your faith to rise to the challenge that the difficulty presents. When necessity cries out to you, "Whence?" answer quickly, bravely, believingly, "God!"

When shall we buy bread? Whence, O Master, but Thee! Thou art greater than all our needs! Thou, O Christ, art our all in all!

Are Security and Equality Attainable?

MOST ASSUREDLY THERE IS A COMPLETE AND PRACTICAL ANSWER TO ALL FORMS OF INSECURITY. THAT ANSWER IS GOD . . . THE GOD WHO SUPPLIES COMPLETELY AND ABUNDANTLY EVERY HUMAN NEED.

BY A. J. PEEL

ROCKWELL KENT, the well-known American artist, was lecturing at a girls' college and in the course of his talk he stated that mankind asks only two things, security and equality. He went on to show that everything for which men strive can be reduced to these two human essentials. Mr. Kent's observation is interesting, and more so because the answer to these human needs has not yet been found in any form of human government and never in material consciousness. It must be admitted by all that mankind is universally articulate in its demand for security. One of the major legislative acts of the Roosevelt administration was a social-security act which promised a measure of security to those who would otherwise be faced with the dread of poverty or dependence on others in old age or in times of unemployment. Every form of insurance is designed as a means of meeting the danger of financial insecurity when earning power is gone or property is lost. Every pension scheme is designed to provide a measure of security when it is most needed. Why was the Townsend plan so popular with people who were approaching the three-score-years-and-ten mark? Because it offered a vision of adequate financial security and independence.

But at best all these means and measures promise security only against economic pressure. What has mortal mind provided as security against sickness, pain, remorse, loss of friends, loss of self-respect, loss of opportunity, against hopelessness and despair? Nothing that is absolute and certain. Even the means of alleviating pain do not work with all in need of relief, though in justice to the medical fraternity we readily grant that much has been accomplished in this direction. Let us pay honor where honor is due.

Does there exist an infallible panacea, a sure guaranty against all forms of insecurity to which mankind is subject? Before we answer this question let us remind ourselves that even in the realm of material science and everyday knowledge certain facts are accepted that have not been fully demonstrated practically. We know, for example, that there is enough water power in the United States to furnish every home with electricity. We may go further and state that from three sources alone enough power could be harnessed to light every home, run every factory, every street car and every train in the country. The fact that we have thousands of power plants operating expensively because they are using fuel, does not cancel the fact that all the power necessary to run these plants and ten times as many, exists potentially in our great waterways.

Another fact that cannot be successfully disputed is that we produce enough foodstuffs in our country to provide three good meals a day for every man, woman, and child in the United States. That many thousands are undernourished and hungry and lack bare necessities cannot alter this fact of plenty for all.

We see then that there is an abundance of power

and of means of sustenance. Where this is not in evidence it is because the sources have not been tapped. Here, for example, are two houses on the same street; one has electricity for lighting, cooking, running a vacuum cleaner, the radio, perhaps even the water supply; the other has no electric light, no labor-saving electrically operated household equipment, no radio, and the tenants go to the old-fashioned pump for their water. Yet the same power line that supplies the first house runs within a few feet of the second house, and there is enough power in that line to supply the second house with everything that the occupants of the first house enjoy.

And now to answer our question: Most assuredly there is a complete and practical answer to all forms of insecurity. And that answer is God. But not the God who doles out human blessings like a storekeeper retailing groceries from the stock on his shelves. There is no such deity, though many people seem to think of God in this way.

The God who supplies completely and abundantly every human need is divine principle, and in Him "we live, and move, and have our being." Scientists now are telling us that in the atmosphere, or in what we know as "space," is everything that man needs to sustain life on this earth. "Pulling it out of the air" no longer is a term descriptive of impractical idealism; it is a scientific statement of the essence of substance. Doubtless as we progress it will be demonstrated more and more that in the atmosphere we have the essence of that which can be transmuted into substantial power and things.

But students of Truth do not have to wait for the trial-and-error methods employed by mortal minds

struggling toward the source of all material energy and power. The spiritually enlightened consciousness knows in some degree at least that the only omnipotence and omnipresence is God, the Father of all, and all. Every material fact or "law" has its spiritual counterpart. In the atmosphere of divine love is the answer to man's insecurity economic, physical, and moral. When the inspired prophet wrote, "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee,*" he stated a divinely scientific fact. For peace is the fruit of a sense of complete security; it is the antithesis of worry. A well-known writer has said recently that the nervous complaints and diseases that have been so prevalent since the "depression" are the direct result of financial worry, of a sense of insecurity. But throughout these trying years many thousands of spiritually minded people have demonstrated a peace that "passeth all understanding." This peace has not been any sort of Spartan fortitude enabling the individual to cultivate a calm attitude of mind while starving, suffering, or watching everything he owns disappear; that would be a pitiable stoicism. No, indeed, the peace that God bestows is the peace that comes from the knowledge that one will not starve, will not suffer, will not lose all that is dear and valued. Even if the material evidence of these divine, eternal ideas should slip from us temporarily, the student of Truth is assured that the idea remains and can be reproduced as quickly as the manifestation is needed. This is why the last loaf of bread in the house, the last dollar for rent, the last dollar in the bank, has failed to disconcert many earnest lovers of Truth, because the spiritual ideas represented by bread, rent, capital, are in Divine Mind and what is in Divine

Mind is inexhaustible. When King David said, "I have not seen the righteous forsaken," he testified to an experience that many people would be inclined to question. "Righteousness," be it remembered, is not merely a matter of conduct; it includes right thinking. The person who is thinking right will not entertain negative thoughts, therefore the thought of starvation or lack finds no place in his consciousness. Knowing that all is Mind we have but to call on Mind to express itself in the manner needed. God is the author of all right ideas, but man is the medium through which divine ideas are expressed, and God cannot exist without expression.

Our security lies not in human provision but in our essential unity with God, in whom "we live, and move, and have our being." This is the secret of true security, and as we cultivate this divine knowledge of our unity with the Father, we demonstrate our freedom from the conditions that are the basis of mankind's fear of insecurity.

As for equality, we may not recognize so readily that this is a universal demand. We may say, "I have no desire 'to keep up with the Joneses,' I'm content to be just what I am." This may be true, and insofar as it means that we are not victims of false ambition, it is a healthy attitude; but do we not demand equality of opportunity? Do we not demand the right to live our own life? If we don't, we're not normal beings. It is a significant fact that whenever we have a world cataclysm—a war, a great social upheaval, a wide-spread disaster—one of the accompaniments is a leveling process and a partial disappearance of class distinctions. It would seem that those who are conscious of inferiority or of deprivation of opportunities enjoyed by

the more fortunate seize avidly the chance to wipe out inequalities. More or less blindly perhaps mankind is striving to establish conditions that make the brotherhood of man a fact rather than an ideal. It is true of course that it often appears as if the underdog seizes the opportunity to become top dog, but this is merely a superficial manifestation with men who want something but don't quite know what. What is really taking place is that man is seeking equality; he is seeking to free himself from those conditions which hamper self-expression and the attainment of what on the whole are legitimate aspirations.

Spiritual science is the answer to this problem too. In Truth all men are the "sons of God," and God plays no favorites. The degree of blessing that comes into one's life is not a sign that God has seen fit to bless one person more than another, but a sign that one "son" has realized his sonship more fully than another. The elder brother in the parable of the prodigal son enjoyed more blessings than his younger brother only as long as the younger son kept out of touch with his father. When he returned and claimed a son's place, he shared his father's bounty.

One of the most significant results of earnest application to the study of the law of God and of man's true relationship to the Father is an inevitable moving upward. With increased understanding of spiritual verities, students of Truth find their own level. They are more fortunate in their friendships; they become more capable; they are more prolific in constructive ideas; they display more wisdom in their affairs, they are not so easily deceived by appearances; their influence for good expands; they daily approach what they are in reality, the perfect man.

In the American Declaration of Independence it is declared that "all men are created equal"; but how far we are from living up to this ideal! Only in Truth can we recognize clearly and understandingly that "the other fellow is as good as we are" and that we are as good as the other fellow, because to live this fact demands an understanding of who and what man is; not of what he appears to be, an aggregation of false beliefs and mortal weaknesses. To talk of a spiritual man is not the absurdity that many people think it is. A spiritual man or "spiritually minded" man is one whose life and actions are governed by Divine Mind and not by material appetites and false beliefs founded on the erroneous assumption that he is merely a physical entity. Mind is Spirit, and Spirit is God, therefore Mind is God. There is only one God, therefore there is only one Mind. There are "pseudo" minds—"minds many"—but they have no more legitimate nor directive authority than do the minds of people who are governed by an autocrat who makes and promulgates laws. Submission to the Divine Mind or "mind of Christ" brings man into complete harmony with good and establishes a human channel through which God can express Himself. A man is never more of a man nor freer nor more independent than when he is expressing good, or God. This is true equality, the equality of "heirs of God."

When we realize our sonship with the Father our opportunities to progress are not limited by birth, education, social standing, economic conditions, or government. The only thing that can stop us from full and complete achievement is the belief that we can be separated from God. This false belief is responsible for man's sense of insecurity and inequality. Know Truth "and the truth shall make you free."

Think Well of Yourself

SO SOON AS YOU KNOW WHAT YOU REALLY DESIRE TO DO AND THAT IT IS RIGHT FOR YOU TO DO IT, SO SOON YOU MUST ALSO KNOW THAT YOU ARE ABLE TO DO IT . . . THERE IS FULL POWER TO ACHIEVE EVERY RIGHT END.

BY H. E. MIZE

MOST OF US have come to a degree of understanding of the value to ourselves and to others of holding a tolerant, generous, big attitude toward the supposed weaknesses and foibles of other people. Life functions so much more freely in us when not hindered by thoughts of carping criticism. A generous frame of mind is also a contagious thing. People catch it and respond in a large way. All human relationships become more pleasant and satisfactory; and as our human relationships form an exceedingly important part of our environment, the environment responds at least to that extent to our better state of mind.

Self-criticism vitiates the atmosphere and our whole environment. It provides the cue for other people consciously and unconsciously to join the general chorus of condemnation. By our own thinking we set the standard by which others estimate and evaluate us. A doormat consciousness, for instance, advertises to all the world the convenience and suitability of using us for just that —a doormat. If we feel guilty or insignificant or awkward and clumsy, then we are, and we also look as if we were guilty, insignificant, or awkward and clumsy. There is no known way of really preventing our inner

mental states from being externalized in our body, appearance, demeanor, speech, action, and experience. Even if it were possible, it would be of little value to suppress the visible effects while the cause still runs riot within us. But if we would really remove the symptoms we must attack the malady at its seat: in the consciousness.

A good beginning is to start thinking well of ourselves. All Truth students know that this does not mean putting on the cheap airs of arrogance, pride, and fancied personal superiority. It does not even mean condoning the manifest imperfections of thought and expression that are still with us. It means to think well of that ideal which we see as the reality of our being and toward the realization of which we diligently press forward. When we have fully identified ourselves in consciousness with that ideal, when we withhold all consent from anything contrary to it, when we are so renewed in mind that we have nothing in common with the discarded things of the past, then we are no more "guilty" of our vanished past than if it had never existed.

Any time wasted on the dead past or the unborn future detracts and subtracts that much from the perfect livingness of the present. A consciousness living wholly in the now, which means living in the realm of timeless and eternal values, is actually detached from the finitude of things that perish and pass away.

All things are made new once this conception is definitely formed in consciousness. You start afresh from the here and now, unencumbered by the fancied burden of hereditary defects, by useless memories of things and events of the past that you do not wish to be a part of your present life, or by prognostications of

a future that never arrives. Nothing is active, present, and real unless it is active, present, and real now. Since you are manifestly unable to act in the future or the past, why not give all your interest, energy, and activity to the present? You may have been worrying about the future and grieving for the past; but with your new grasp of real values and of who and what you are in relation to them, you will concentrate on the present. You have now no background but God, therefore no memories, no aspirations, no goal but God. Your powers and qualities are not primarily rooted in human history, in physical heredity, in present environmental conditions, but in God. If you want to know what powers you have, then find out what your spiritual ancestry implies. If you think you are hereditarily conditioned to be what you are, then think what it must mean to have God for your Father. Why live among the ghosts of your flesh-and-blood ancestry and believe that their fatal omnipotence limits you in everything, when you have only to turn and recognize your real parent, who is unlimited and whose powers and qualities must necessarily belong to His children? Why permit your consciousness to deceive you into believing that you are still a servant in bondage to the weak and beggarly elements that have ruled your life hitherto, when the mere recognition that you are a son brings the realization that "all things whatsoever the Father hath" are yours?

Cutting yourself away from the limitations of the dead past, therefore you stand in the full vigor of spiritual manhood, reverence your true ancestry, and appreciate your real environment, which is nothing other than omnipresent God. So soon as you know what you really desire to do and that it is right for you to do it, so soon you must also know that you are able to do it.

What a hiatus there would be in the universe if there were anything that you ought to do and yet God had provided you with no means of doing it! There is full power to achieve every right end; and that power is available to those who seek those ends, being rooted and grounded in all that the universe holds of life, love, wisdom, power, beauty, truth, value, and reality. Nothing is withheld from us.

From this day forth we are not to estimate lightly the great gift that is tendered us and that is even now available for the taking. "All things whatsoever the Father hath" is infinitely more than we now know ourselves to need or want. We reach greater understanding and enjoyment of these things by taking the successive steps in their order. The means at hand suffice for the task at hand. If we do not use those means for accomplishing the task, then we shall look in vain for the greater means of accomplishing the greater task that lies ahead of us but that it is not our privilege to take up until we have shown ourselves "faithful over a few things."

These "few things" are our present equipment of mental and physical powers, having however as their background all that is meant by the urgent, insistent pressure of infinitude seeking expression through us. Let us forever disown and forget the old notion that present means are not adequate for the present work. Our purpose and the intelligent activity with which we promote it alone determine the presence and availability of the means. The race thought has held the opposite view and imagined that we must first survey the poor means in sight and then appropriately conceive a poor and cheap purpose within the fancied reach of the means; and this in spite of the fact that all history and

experience fairly shout into our deaf ears the truth that those who have done things have always first conceived great ideas, ideals, purposes, and aims, and then have assembled the means for their realization.

We shall have to start from just where we are. We must first orient ourselves and get our bearings by looking fixedly at our long-range ideal. But as that ideal cannot be realized except by passing through all the intermediate stages, we must always concentrate on the things immediately at hand. We think that we have certain definite, strictly limited mental and physical capacities. We think so because we have heretofore made but little demand on them, and we have made such little demand and set up mediocre goals because of our illusion of weakness. The vicious circle can be broken only by formulating our own purposes and knowing that intelligent purpose commands the means for its realization.

Those who have nothing to do are tired out and exhausted before they start; and there is no reason why they should not be tired if they do not intend to do anything. Lack of ambition and worth-while aspirations is the most exhausting thing imaginable. That is the cause of mental and physical listlessness rather than the result of it. Those who are animated by great zeal for any right work are able to command mental and physical energy without limit. Outstanding statesmen, scientists, and other devoted servants of mankind thrive on four or five hours of sleep; while the whole idle class from the hobo to the gentlemen of leisure are not satisfied with twice that amount. That is as it should be. It is just as well to sleep as to sit idle. Strength is available only for use. The purposes of the universe are served only by those who give them specific

direction through individual purpose.

All the powers of the universe assemble around right purposes and serve as the means for their realization. A consciousness of this fact alone is sufficient to remove all your former inertia, ineptitude, and incapacity. The one needful thing is to have something in mind worth doing and then be exceedingly busy doing it. If you allow yourself to entertain limiting thoughts, such as that you are tired, sick, weak, frail, ignorant, or growing old and are therefore "necessarily" not capable of doing much, you will automatically form a purpose and set a goal corresponding to your lowered estimate of your powers. Naturally if you believe yourself capable because you know that God is capable, if you understand that things are being done right because God is doing them, if you know that "it is God who worketh in you both to will and to work, for his good pleasure"; if you believe and know these things, then you will no longer have to adjust your purposes and ends to your former limited conception of your capacities.

Great purposes have life in them, and this life necessarily animates mind and body. If you have not a single ambition or aspiration, it is not surprising that your body should manifest weakness. Why should mental and physical robustness be present if they are not to be put to use? Powers and capacities live only in their active use. In all the wide world there is no exception to the rule that nonuse of these things means their deterioration and decay. May we not assume that the chief reason for the insufficiency of any power in us is that we have not made confident and insistent demand upon that power for wholesome use in accordance with right purpose? We may have hitherto thought that rest

was the indicated remedy for mental and physical fatigue and exhaustion, whereas, the real remedy is activity in line with worthy ideals. Work of course fatigues us when it has nothing to do with expressing our ideals.

Since living purpose assembles means for its realization; since means are made for ends and not vice versa, as is commonly thought; since the universal, inexhaustible spiritual power does not flow toward a blank wall where there is no outlet in purpose; since every possible need is provided for, providing only that we are aware of the need and recognize the supply, then any mental or physical incapacity can be overcome simply by forming and working toward purposes that demand strength instead of weakness.

Never demand ideal circumstances as the condition for starting to work. It is a habit that soon grows into perpetual excuses for doing nothing. In any case these things come after rather than before you start to work. Ideal conditions shape themselves around you in proportion as you are intelligently busy. There is no reason why you should have pleasant conditions as a mere setting for idleness. Attend to your purpose. That and the activity in harmony with it determine conditions. The means adjust themselves to the ends that are intelligently conceived and actively sought. Purpose commands means. You can do anything that you ought to do. But it will not do itself. You are not working exclusively with your own personal power. You are working by the power of infinite Spirit, which is seeking expression through you. Your purpose makes a channel for that power. Therefore think well of yourself and—get busy.

Bible Studies

THE GOSPELS AS ONE

BY LILY STACK

THE METAPHYSICAL study of the Bible, Old and New Testament alike, adds enormously to the value as well as the joy of its reading. One appreciates its grandeur, power, and poetic beauty, although one must admit that as a history of the Jewish people it is singularly unsatisfactory. But read as a symbolical account of the growth of the human soul, it holds real treasures for us. It is no longer an incomplete work if Israel is seen as the symbol of an element in our own character, since that itself is incomplete. The chosen people stand figuratively for that well-intentioned self in us which when rightly guided seeks God.

The Old Testament, insofar as it narrates the history of the Hebrew people, records chiefly the mistakes and distressful wanderings. It is thus symbolical of the slow unfolding of the higher self in its movement back to the knowledge of God, from which it has strayed. The interval between the Old Testament and the New is signalized by the appearance in manifestation of the one who has the definite consciousness of being Son of man and Son of God, Jesus of Nazareth.

The Nativity at Bethlehem therefore typifies the birth into concrete form, in the person of Jesus the son of Mary, of this awareness of being one with the Father. This outward event marks the beginning of the Christian era. It is with it and the later life of Jesus

that the whole New Testament is concerned.

Near the end of the first century A. D., or early in the second, four men were impelled to write on the same subject and with the same purpose. Their purpose was to give to the world a knowledge of the life and teaching of Jesus of Nazareth. And the purpose of His life and teaching was to open the eyes of humanity to the true nature of God as Spirit or principle and not as person, however exalted; and to the true nature of man as the image and likeness, or son, of God.

A brief general survey of what each of these writers stressed as his contribution to the great gospel has been the theme in the four preceding essays: Matthew's, the fulfillment of the prophecies for Israel; Mark's, the perception of man's powers; Luke's, the coming of a universal Saviour, and John's, the interrelation between God and man, Father and son.

Let us now examine the common pattern upon which all four Evangelists move. There is a narrative of external facts upon which they agree. There is a still more important metaphysical meaning underlying these facts. All together they put before us the story of our soul, its growth, experiences, mistakes, development.

What do the four writers all record as the story of outer events? How do we interpret these to describe inner happenings, movements, and changes in the soul?

There are fewer than a dozen episodes told alike in all the four Gospels. But apprehended in their deeper significance, these are of vital importance as lessons in spiritual growth. Jesus' first significant public act recorded by the four Evangelists is His withdrawal to pray and the subsequent feeding of the multitude. (See Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13.)

After hearing the news of the death of John the Baptist Jesus withdraws for quiet and prayer, but He is pursued by the clamorous crowd whose needs He deals with. It may be well here to be quite clear as to the way in which certain terms are used. Jesus stands for the "type man," who inwardly represents the illuminated, consecrated human consciousness moving onward. Christ represents Jesus' consciousness of being the Son of God. Jesus Christ is the perfected one who has attained conscious knowledge of oneness with the Father.

The chronicle of the ongoing of the high consciousness, outwardly seen as Jesus, commences after the experiences known as baptism, repentance, the temptation in the wilderness, the "calling the disciples," and the beginning of healings and public miracles.

After the contentions and violent claims of the intellect have come to an end (the death of John the Baptist), the illumined soul rejoices in a great realization of peace—the feast of the Passover is at hand—and in the realization of being blessed and guided of God it seeks a time and place for quiet communion and prayer. But it cannot rightly separate itself from the outer, undisciplined phases of its own consciousness: "A great multitude followed him." "And he [Jesus] had compassion on them." The multitude clamor for sustenance and help. The higher self, considering them, perceives the source of true supply and shares with them. "He took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude." He met all their wants abundantly.

There are many great points in this lesson. There is the necessity for dealing with every aspect of one's own character; the need for retiring for prayer and quiet;

the need for dealing with all conditions in a just and orderly manner; the practice of giving thanks before the appearance of the thing asked for; the refusal to judge by appearances; the recognition of one source of supply always available; the power of the person who follows these practices to control and multiply substance. Many other instructive high lights may be found in this story of the loaves and fishes. But those cited are significant as being those points upon which all four Evangelists are of one mind.

It has been suggested that the purpose of the healings and cures wrought by Jesus was not primarily to relieve human suffering. A study of the deep meaning of each episode would indicate that the chief object was rather to set forth a great and new teaching and to stimulate faith and understanding. There are not many miracles as to which the four writers agree. But they do agree as to the chief progressive steps in the outer life of Jesus, and they encourage us to translate these into their obvious correspondences in soul growth.

After the narration of the feeding of the multitude there follow accounts of many teachings and preachings, of acclaim and abuse, of parables and miracles.

The ongoing soul has achieved much. The human recognition of all the wonderful works has reached a high point, higher than the point reached by spiritual perception, which should move with it. All four writers give an account of Jesus' jubilant entry into Jerusalem. (See Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-16.)

To the Jew Jerusalem represented the center of activity, religious and other, the place of glory and power. In the inner consciousness Jerusalem stands for the realm of peace, realization, and attainment. The spir-

itualized ego must come into this realm as king, as master, having dominion over all its states and conditions. The more developed qualities of the character are definite in their recognition of progress: "The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works." Even the unillumined outer thoughts, only half understanding, take part in the acclaim: "Blessed is the kingdom that cometh, *the kingdom* of our father David." The whole of the human self, body, soul, and spirit, must be partaker in this rejoicing and recognition. This gospel story emphasizes the fact that the body must come under the dominion of the higher self. The ass typifies the animal forces, meek, obedient, submissive. The ass is taken as the type because, as the most useful, it was the favorite of all animals to the Jew of Palestine. It did his plowing, his harvesting, his burden bearing. Also it was the mount of kings.

The triumphal entry into Jerusalem suggests the zenith as regards human attainment of the ongoing consciousness. There remain many other steps in spiritual growth before the final consummation. There are lessons still to be taught and still to be learned.

The next several episodes that are chronicled alike by the four Gospel writers tell us symbolically of the relation of the higher consciousness in each of us to the other qualities of our character. Outwardly they deal with the love of Jesus for the disciples; the love of Jesus for all men; the last meal that He ate with His followers; the betrayal and the desertion in Gethsemane, and the denial by the chief of the apostles, Peter.

Much of the wonderful Gospel teaching was given in parables and illustrative symbols because the minds

of Jesus' hearers could not grasp a spiritual truth stated in plain words. Some of the most vital principles of the Christian teaching are set forth in these last lessons.

During the Last Supper (Matt. 26:20-29; Mark 14:17-25; Luke 22:14-30; John 13:18-30) Jesus offers the bread and wine as symbols of His own flesh and blood, which were the externalized substance and life of God, the great life. The consciousness of the omnipresence of God in Him, the awareness of His sonship, this it was which He shared with all who could understand what He had come to teach. "Take ye: this is my body." In spirit and in truth your body is as mine. "Take this, and divide it among yourselves."

Bread is used as the outer symbol of divine substance. Wine is the image of the lifeblood. For him who can take and eat or appropriate both the idea and the symbol into his own body there is eternal life—no death. To him who could believe the wine, outer symbol of the spiritual life of the Christ, represented the "remission of sins." To him who knows his life as the life of God, the perfect life, there can be no sin. Hence the true lifeblood is for the "remission of sins."

Substance is continually taking form according to our faith and our word. We have the power to translate the invisible elements of God's substance into outward and visible form and shape.

At this last "communion" with the I AM self all the faculties of the character are gathered. One of these faculties is symbolized by Judas. The true or right phase of this faculty, the relation to substance, is represented by Judas, the faculty that recognizes substance as from God, with praise and thanksgiving. Judas typifies a perverted relation to substance: "He was a thief, and having the bag took away what was put therein." At

some time in our development this faculty has to be purified and regenerated. At this stage it betrays the consciousness.

Gethsemane, the agony in the garden, the indifference of the disciples, the passing of the great test, the arrest, these events are recounted variously by the four writers. (See Matt. 26:36-56; Mark 14:32-50; Luke 22:39-53; John 18:1-11.)

Jesus, taking with Him those who should have understood and been faithful to Him in the hour of His trial, withdraws to the garden of Gethsemane at the foot of the Mount of Olives, to find strength in prayer.

Gethsemane means "oil press" or "wine press." Metaphysically this suggests the extracting or pressing out of what is valuable and the getting rid of that which is worthless, a process involving pain, even agony. The soul suffers in giving up its cherished but mistaken ideas and idols. But it is only the I AM consciousness that sees the need for this experience. The traits of the natural character are only half developed and awakened: "he cometh unto the disciples, and findeth them sleeping." The watchfulness and prayer that He enjoined upon them is lacking. The strong human faculties, the will (Matthew), power (Philip), strength (Andrew), understanding (Thomas)—all these have deserted. Even faith (Peter) has grown wavering, love (John) is drowsy and indifferent, and wisdom (James), no longer watchful, has fallen away. It is night, the time of weakness, lassitude, lack of knowledge, the time of lowest depression for heart, mind, and body. It is at this time that great testings may come. The high consciousness, anguished almost unto death, seeks comfort from the Father: "If thou be willing, remove this cup from me: nevertheless not my

will, but thine, be done." Turning to His disciples for human understanding and sympathy, He finds none: "he cometh, and findeth them sleeping."

Three times He has this experience of finding them asleep; three times—the supreme effort of the higher over the lower. And the I AM self triumphs, as it ever must. Spirit, soul, and body are of one accord and determination to do the will of the One. The weaker traits of the character have fallen away: "They all left him, and fled." But the great soul, purified, consecrated, sustained, is serene and ready. He meets the next test in full mastery of himself and all things. "The band of soldiers and officers . . . cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that were coming upon them, went forth, and saith unto them, Whom seek ye?"

In calm serenity Jesus has accepted the desertion and cowardice of His nearest followers, the ingratitude of those who owed Him much, the ignominy and violence of arrest as a criminal. He moves forward to the culmination of the great drama in which He is a participant with an air of grandeur and glory that has no human parallel.

The soul, having reached the nadir of depression and weakness, surrenders completely to God and is strengthened. It knows no further weak moment. It keeps guard over its apparently high and unselfish protective instincts. "Jesus therefore said unto Peter, put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?"

The story of Peter's denial, which follows immediately after the account of the foregoing events in all the Gospels, carries a strong lesson. Simon Peter, the head of the apostles, represents faith. Faith is

among the first "called" or aroused of the faculties of the developing soul. Peter's name of Simon—which means hearing—is changed by Jesus to Cephas, the Hebrew name for "rock," and Peter (the Greek form of the name) thus represents the foundation faith or inner conviction upon which the "church" or religious belief is to rest. When it is spiritually uplifted, faith is stable, invincible, unwavering. But human faith (Peter) has not yet reached this development. Faith in its natural human phase is enthusiastic, fiery, changeable, unstable, cowardly. When it sees its leader fallen in the eyes of men, it falls away: "Peter followed him afar off." The more feminine phase of intuition still clings: "The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not."

The high soul, bereft of everything but its own inherent integrity, is arraigned before the judgment of the human will. Falsely accused, condemned by hidebound bigotry, deserted by its nearest and dearest, it stands alone but for God, poised and at peace. The Evangelists give varying accounts of the trial of Jesus before Pilate. (See Matt. 27:1-26; Mark 15:1-15; Luke 23:1-25; John 18:28—19:16.)

Rome represents power. The Roman governor in Judea represents this power. Pilate therefore typifies the rule of the powerful human will. He has no comprehension of what is brought before him for judgment, but he is well disposed, although considering first his own interests. He says to the priests, "I find no crime in him." Some intuition warns him as to the truth. "His wife sent unto him, saying, Have thou nothing to do with this righteous man." But the human will, ruling by external power, is little concerned with the inner

life. Reluctant to follow its own convictions when these are unpopular, it shelters behind any excuse: "Pilate therefore said unto them, take him yourselves, and judge him according to your law." The cowardly personal will, deferring to violent prejudice, dares not listen to the inner prompting. It yields to the clamor of religious hatred and gives judgment contrary to its own convictions. "And Pilate gave sentence that what they asked for should be done. . . . but Jesus he delivered up to their will."

There is probably no part of the New Testament story and teaching more familiar to us than the story of the Crucifixion and the Resurrection. (Matt. 27:27-50; Mark 15:16-37; Luke 23:26-46; John 19:17-30.) There is certainly no phase of the Jesus Christ narrative that holds so strong a meaning for us and that needs so clear an understanding.

The external story is that of an exemplary human being, unjustly accused as a malefactor, suffering a cruel death upon the cross. As we look upon all these outer movements as figuratively describing changes in the individual soul on its way toward spiritual attainment, so we translate physical crucifixion into mental terms. We see it as the erasing or crossing out of all human error consciousness.

It is described as taking place upon the hill (which always means a place of exalted consciousness) of Golgotha, the place of the skull. The skull is the seat of the intellect or consciousness, as the solar plexus is of the subconscious mind. The head or thinking mind has to die to, or cross out all bondage to, sense belief and any form of error thought. This complete eradication is symbolized only by death. The body of Jesus did die and suffered the processes of preparation and

burial according to the Jewish customs of the time. But Jesus did not die as does the ordinary person. He deliberately surrendered the tenancy of His physical temple. His life had been spent in raising and perfecting all the atoms of His body consciousness so that He retained control over them after physical dissolution had taken place. This development was part of the great purpose for which He came upon earth. That the body which, according to the records, disappeared from the tomb was the same in which He appeared again, spoke, taught, ate, and communed with His followers is attested clearly. "As they [the disciples] spake. . . . he himself [Jesus] stood in the midst of them . . . he showed them his hands and his feet . . . And they gave him a piece of a broiled fish. And he took it, and ate before them."

But before this has become possible the last act in the great drama has taken place, the surrendering of the whole consciousness to the One: "Father, into thy hands I commend my spirit." This is the supremely difficult act for each one of us. This is not physical death.

With this ends the last of the great tests to which the ongoing soul is subject. But there still remain glorious and triumphant results for any one who victoriously passes the tests.

There remains the crowning glory, the resurrection and reappearance of the risen Christ, chronicled by all the evangelists. (See Matt. 28:1-20; Mark 16:9-19; Luke 24:13-50; John 20:11-31.)

It is not possible to take up all the marvelous points in the texts we have been very briefly considering. The great fact that shines forth is the *risen* Christ. This implies a standard, a goal, an overcoming, an accom-

plishment. Each Gospel has thrown a varied light upon this movement. Considering the four Gospels as one has made still clearer the steps that each one of us must take in his own inner life.

The son of man and of God must, mentally and physically, be born, grow, progress, overcome, achieve. He must pass through birth, death, burial, and resurrection in the process by which his inner character is awakened, cleansed, illumined, tested, strengthened, expanded, utterly purified and uplifted and surrendered to the One.

We are no longer in bondage to the belief that we must die before we can reach God or heaven. We know that the kingdom of heaven is a state of consciousness, a knowledge of what we truly are and of our relation to the Spirit of God dwelling within us. Death is the symbol of a change of consciousness. We shall outgrow

JEHOVAH SAID: *Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness*

the need for the symbol and function in the principle. "Since by man *came* death, by man *came* also the resurrection of the dead."

The four Gospels tell us how this is to come about. The "last enemy that shall be abolished is death," and of this the disciple whom Jesus loved proclaims: "The hour . . . now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

EDITOR'S NOTE—This is the last of five articles by Lily Stack.

Parents' Question Box

BY ZELIA M. WALTERS

Question. I see hereditary tendencies cropping up in my child, unfortunate tendencies, some of which I have observed in my own and some in my husband's family. The child has blue eyes because his father and grandfather had blue eyes. If he also has the tendency to swagger and boast and tyrannize because one of his grandfathers did, am I as powerless to change the tyrannizing as I am to change the blue eyes?

Answer. Perhaps that dragon of heredity has caused more dread in the hearts of parents than anything else except the belief in the doctrine of innate depravity. I am not going to take up any scientific arguments about the relative influence of heredity and environment in shaping character. If you are interested in the argument, you can get many interesting books, half of them claiming that heredity settles everything and the other half proving that environment and training is all that counts. I am only going to speak of a few simple truths that may be seen in their outworking by any one who will pay thoughtful attention. You do see hereditary tendencies cropping out in small children, just as you see blue eyes and curly hair.

But when you first see them try to remember that they are only tendencies, not settled traits of character. Whether they shall become traits is up to the mother more than any one else. Science will tell you that the physical and mental pattern of the child was set years, perhaps generations, before he was born, and there is nothing his parents can do about it. But that is not

disheartening. Remember there are uncounted strains of heredity pouring into each family. Do you look in fascinated terror at a pirate way back in the family line, wondering how many piratical impulses your children may have? Turn your eyes away from the pirate. There are also heroes in the family line, and saints, and leaders, and poets, and humble men and women who stood strong for righteousness. Why fix so much of your attention on the past evil in the line? Why not concentrate on the good and strong in the line.

There are always these converging streams in your own and in the child's ancestry. You may choose which you will stress, and the ones you stress are the ones that will develop and grow in the child's life. Here is a case that perhaps you have seen duplicated. A child is showing a most trying amount of obstinacy, and at length the exasperated mother exclaims, "You are just as stubborn as all the Blanks," the Blanks being the father's family. She might also have added, "You are just as stubborn as all the Hyphens"—meaning her own family—and in both cases her statement would have been true. There were obstinate people in both families. But what has the mother done? She has emphasized the defect, given the child a feeling of its inevitability, and paved the way for more obstinacy. "Ah!" you say, "but a mother of poise and good taste would never say such a thing, reflecting as it does on the father's family." You are quite right. But you have heard such things, and even people of good taste sometimes emphasize undesirable traits when dealing with their children.

Now can we imagine this rather hasty mother saying instead, "My son, the Blanks and the Hyphens have always been reasonable people. I expect you to

stop and think this over. Then we will talk about it again. I know you will not hold to that course of action when you see for yourself that it isn't right." This is the line to take with an adolescent. With a smaller child you will be more direct. But in either case you never mention stubbornness.

There are two other things to think about in dealing with traits that you feel are hereditary. Remember the child has not inherited any traits. That has been proved to be impossible. He has only inherited the capacity for them. The child is stubborn not because some unknown ancestor was, but because he has seen his father or mother or grandparent showing obstinacy —or ill temper, or pessimism, or timidity, or whatever the weakness may be. The child acquires his traits by observation and imitation and not by some quality in his blood stream. Thus it comes back again to the parent. Remember there are plenty of excellent traits in the family line; exemplify them before the child, and let the undesirable ones die of inattention.

Secondly, remember that each of us has a heavenly ancestry as well as an earthly one. Every child is a child of God as well as of the Blank family, and he is heir to all the spiritual qualities that are exemplified in Christ Jesus. He is not sent into the world poor and defenseless, he is not doomed by what his forefathers have done, he is not to wear out his life in frustration, and he is not to come continually up against barriers that close his way. There is one way always open to him: the upward way.

Bless Jehovah, O my soul,
And forget not all his benefits.
—PSALMS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 5, 1938

UNITY SUBJECT—*Service through Love.*

INTERNATIONAL SUBJECT—*Serving by Personal Devotion to Christ.*—Mark 14:3-11, 27-31.

3. And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; *and* she brake the cruse, and poured it over his head.

4. But there were some that had indignation among themselves, *saying,* To what purpose hath this waste of the ointment been made?

5. For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her.

6. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.

8. She hath done what she could; she hath anointed my body beforehand for the burying.

9. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

10. And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him

unto them.

11. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*

27. And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad.

28. Howbeit, after I am raised up, I will go before you into Galilee.

29. But Peter said unto him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice.

31. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

GOLDEN TEXT—*She hath done what she could.* —Mark 14:8.

SILENT PRAYER—*Realizing the Christ power, I express the life that is life indeed.*

Bethany means "house of distress," and "the house of Simon the Leper represents a state of body consciousness in which vital substance has been vitiated." Yet it was in Bethany that Jesus raised Lazarus from the dead. When the I AM enters into the body consciousness with healing power, negative states disappear and the body regains its vitality.

The woman with the alabaster cruse of ointment of pure nard represents the soul in an ecstasy of devotion pouring out the precious healing balm of divine love on the understanding.

Since anointing is no longer a custom it is easy for us to miss its significance. The Christ or spiritual self of man is "the anointed." In his discourse to Cornelius,

the centurion, Peter says of Jesus that "God anointed him with the Holy Spirit and with power," and this interpretation of the term "anointed" can hardly be improved upon.

An act that under ordinary circumstances was merely an expression of courtesy to a guest, when performed by Mary became an acknowledgment of the Christhood of Jesus. John's account of the incident tells us that Mary "took a pound of ointment of pure nard, very precious," and that the whole house was filled with the odor. In an access of affection Mary devoted the entire cruse of ointment to the acknowledgment of Jesus Christ, breaking the cruse to make sure that none remained to be used on any one else, although one pound would doubtless have been enough for many customary anointings. Some were indignant at such waste of precious substance, but Jesus corrected their false judgment and justified Mary in what she had done.

Following Him, we see that the anointing of the Holy Spirit is never wasted or dissipated so long as it is used in furtherance of the Christ ideals. The "oil of joy" can always be poured out to supplant the rue of mourning with only good results. The loving soul does no calculating of sums or quantities but generously bestows all on the Christ, whom it knows for the "Holy One."

The materialistic instinct calculates the cost, and sells the oil of joy for mere money. Man sells his joy and gladness in toil for what he vaguely calls his daily bread, after asking the Father to give him this as his heritage. To accept with joy what one confidently asks for as a matter of right is rational and consistent. To barter joy in toil that one may buy what is already one's own is shortsighted and inconsistent.

The poor are those who know no higher value than money and what money will buy. Limitations like these make life a narrow experience instead of a rich expression of God-given energies. Any one may do good to the poor, but they remain poor notwithstanding until a different scale of values penetrates the mind and liberates them from bondage to materiality.

The soul has power over the body, which it anoints "for the burying." When man surrenders the personal idea of the body as a mortal possession, the soul knows higher values to which it holds fast and thus enables him to embrace a new and higher conception of life for the body.

The memorial of the soul is the conception of immortality to which men have clung in every age throughout the "whole world," the whole range of mortal thought. They have held that the body perishes, but that the soul survives. Jesus Christ quickened His body to such a high consciousness of life that death could not hold it, and He raised it from the tomb and took it with Him into the invisible realm of Spirit.

Before the body can be raised to a consciousness of the universal life man must eliminate selfishness (Judas Iscariot). This cannot be done through suppression. Jesus allowed Judas Iscariot freedom to express himself fully in his own way. Intoxicated, Judas overreached himself in appropriating substance and destroyed himself.

Man shepherds his thoughts, and they follow him faithfully. When a blow falls that for the moment stuns him, his thoughts fail him and are scattered. They are "offended," but later when he regains his composure he goes before them "into Galilee," or enters with them into a higher consciousness of life.

QUESTIONS

1. What is the meaning of the word Bethany? How is this meaning reconciled with the raising of Lazarus there?
2. Explain the symbolism of anointing.
3. What does the woman with the cruse of ointment represent?
4. Who are the poor, in a metaphysical sense?
5. How is the body raised to a consciousness of the universal life?
6. Who is the shepherd and what are the sheep in the individual life?

Lesson 11, June 12, 1938

UNITY SUBJECT—*Meeting Crises.*

INTERNATIONAL SUBJECT—*Facing the Supreme Test of Service.*—Mark 14:32-46.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for

their eyes were very heavy; and they knew not what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Arise, let us be going: behold, he that betrayeth me is at hand.

43. And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

44. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely.

45. And when he was come, straightway he came to him, and saith, Rabbi; and kissed him.

46. And they laid hands on him, and took him.

GOLDEN TEXT—*Not what I will, but what thou wilt.*—Mark 14:36.

SILENT PRAYER—*I give up my personal desires, that the Christ way may grow clear to me.*

As the rains descend and the winds blow and the floods come to solid rock foundations and those built on shifting sand alike, so crises come to every life. Some meet them unshaken and undisturbed, as the rock meets the storm. Others, unprepared in themselves, go down before the force of the onslaught.

Gethsemane means "oil press" and is an emblem of distress or agony. He who decides to give up the old personal self for the realities of Being needs to reinforce himself with prayer. To this end faith, judgment, and love must be awakened in the mind and respond to the call of the spiritual man. Peter, James, and John, who represent the foregoing qualities, were asleep in Gethsemane and could render Jesus no service in His

hour of need. As they slept the betrayer approached to identify Jesus and take Him.

Prayer is the best preparation for the crises we must all meet: best because it stills the mind and makes possible the hearing of the divine voice of Truth and reality. The "cup" cannot pass from us unless our thoroughly awakened faculties keep vigilant guard for us. "Awake to righteousness, and sin not."

Prayer that does not engage faith, judgment, and love is ineffectual. To pray otherwise is to miss the power of demonstration over circumstances. "Howbeit not what I will, but what thou wilt" is the prayer of resignation. The prayer of conviction is made in the spirit of the affirmation "I believed, and therefore did I speak."

How to bring faith wide awake is a question for all to study. Crises may call it forth or they may serve to stifle it further. Sorrow and grief weaken it unless understanding is first quickened into life and activity. Judgment and love follow the lead of faith, hence the same treatment applies to all. A solution is indicated in the text of this lesson: "Sleep on now, and take your rest . . . Arise, let us be going: behold, he that betrayeth me is at hand."

We may remain asleep in the negative view that our "fate" is some outside force likely to strike us down unexpectedly at any time, but that in some mysterious way it is the will of God. We may rise to the understanding that the things that come to us in life, whether crises or ordinary events, have their source within ourselves. As "the kingdom of heaven is at hand," so "he that betrayeth me is at hand," and can be dealt with directly by us when we choose. This realization should arouse our faculties to a quickened perception of our

needs and of the way in which they are to be met.

"He that betrayeth" is the faculty of appropriation (Judas). The true office of this faculty is praise and thanksgiving, but when it becomes perverted it reacts selfishly. In this case it sometimes takes on the guise of other faculties. Judas feigned love for Jesus in order to identify Him to the multitude brought to arrest Him. "Whomsoever I shall kiss, that is he." Whether love is genuine or is a false show of affection, it remains the approach to the Christ. The multitude had no difficulty in recognizing Jesus by the token of Judas.

The carefulness that the selfish man enjoins on others and practices himself is nothing more than prudence. "Lead him away safely" is an injunction looking to the safety of the captors, who are to take no chances of allowing the captive to escape. "Run no risk with Jesus," Judas might have said; for he could not conceive of any one's possessing power such as he knew Jesus possessed without using it for his own ends at least in an emergency involving life and death. Nonresistance on the part of one who might have resisted arrest successfully by calling spiritual resources to His aid appeared unbelievable to Judas, who appropriated to himself everything that he could.

Jesus however called no legion of angels to rescue Him, but submitted quietly to being led away by those from the chief priests, the scribes, and the elders. He who subscribes wholeheartedly to the principle of nonresistance does not submit today only to resist tomorrow; he remains true to his faith and leaves his defense to God, who vindicates him in due season.

QUESTIONS

1. What does the word Gethsemane mean, and of what is it an emblem?

2. How does one become equal to crises?
3. What qualities make prayer effectual?
4. How is faith quickened in the mind?
5. Explain how the faculty of appropriation betrays man.
6. Why did not Jesus invoke spiritual means to deliver Him from those who came to arrest Him?

Lesson 12, June 19, 1938

UNITY SUBJECT—*From Duality to Unity.*

INTERNATIONAL SUBJECT—*The Suffering Servant.*
—Mark 15:22-39.

22. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23. And they offered him wine mingled with myrrh: but he received it not.

24. And they crucify him, and part his garments among them, casting lots upon them, what each should take.

25. And it was the third hour, and they crucified him.

26. And the superscription of his accusation was written over, THE KING OF THE JEWS.

27. And with him they crucify two robbers; one on his right hand, and one on his left.

29. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; himself he cannot save.

32. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard

it, said, Behold, he calleth Elijah.

36. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

37. And Jesus uttered a loud voice, and gave up the ghost.

38. And the veil of the temple was rent in two from the top to the bottom.

39. And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

GOLDEN TEXT—*For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Mark 10:45.

SILENT PRAYER—*I came not to pursue happiness for myself, but to add what I can to the happiness of the race.*

The Crucifixion is a symbol of the separation between personality and spiritual consciousness and the final triumph of the latter in the life of man. "The place of a skull" symbolizes the intellect, where the act of renunciation of the self takes place.

No one whose vision is befogged by personal interest can see the goal ahead clearly. Jesus refused the wine and myrrh that would have deadened His feelings to physical pain, choosing instead to keep His consciousness undimmed to the end. We attain to a higher consciousness by holding faithfully to the highest that we know.

Before we can do this successfully we must fully and freely surrender the lower, personal consciousness. Where the thought is fixed in externals these must be laid aside, as the garments of Jesus were taken from Him and divided among the Roman soldiers present at

the Crucifixion. These soldiers represent the forces of the intellect, which unthinkingly execute its behests. They may clothe themselves in the garment of Truth, but their right to do so is open to question, as the soldiers in dividing the garments of Jesus among themselves decided the matter by lot. Intellectual discernment is sometimes in error, as is proved in the progressive development of science where the accepted truth of one era becomes the exploded theory of a later era.

Jesus the spiritual I AM or expression of Truth, was the king of the Jews. The Jews represent man's traditional religious thoughts, whereas the Romans represent thoughts and activities belonging to the head as the seat of the dominating personal will. The king of the Jews is the highest traditional religious thought, the thought of God as the one source of life and Truth.

Traditional religious beliefs and the dominating personal will however interfere with the free expression of the high thought of God. Our efforts to cast off the falseness of the personal self and establish ourselves in the consciousness of reality are sometimes thwarted by some old belief that will not be denied, or by a remnant of will functioning through what seems inner conviction but what is really personal pride and a sense of authority.

In our effort to put aside the self we find ourselves beset by the voices of the past and the future. These rob us of our peace, the past reproaching us with wasting our opportunities, the future tantalizing us with visions of attainment that our past efforts have not fitted us to realize. "They that were crucified with him reproached him."

Random thoughts not connected with what we are trying to accomplish diminish our consciousness of

what is right and true. Thoughts of failure to prove our faith may mock us relentlessly. "They that passed by" mocked Jesus on the cross. Mastering the art of concentration does away with this form of duality and makes unity of thought and accomplishment possible.

Desolation grips the heart of him who after long realization of the indwelling presence of God loses consciousness of that presence. As sense dies it seems as though all is lost, and the soul cries out, "My God, my God, why hast thou forsaken me?" But God never forsakes His children, and a resurrection to a greater degree of spiritual life than was realized before follows the letting go of the old.

The last step in regeneration is the giving up of the thought of the corporeal existence of the body temple. When this is accomplished the veil of sense thought that conceals the spiritual body is rent, and man comes into consciousness of the body imperishable and eternal. "The veil of the temple was rent in two from the top to the bottom."

QUESTIONS

1. Of what is the Crucifixion a symbol?
2. What does Golgotha symbolize?
3. Why did Jesus refuse the wine and myrrh?
4. What do the two robbers crucified with Jesus represent?
5. How is unity of thought and accomplishment made possible to man?
6. Interpret the statement "The veil of the temple was rent in two from the top to the bottom."

Lesson 13, June 26, 1938

UNITY SUBJECT—*The Effects of Freedom.*

INTERNATIONAL SUBJECT—*Sharing Service with the Living Christ.*—Mark 16:1-8, 14-16, 19, 20.

1. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices that they might come and anoint him.

2. And very early on the first day of the week, they come to the tomb when the sun was risen.

3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

4. And looking up, they see that the stone is rolled back: for it was exceeding great.

5. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

7. But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

14. And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

16. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

19. So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.

20. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

GOLDEN TEXT—*And they went forth, and preached everywhere, the Lord working with them.*—Mark 16:20.

SILENT PRAYER—*Risen with Christ, I seek the things that are above personality.*

He who eliminates duality from consciousness, crossing out the self and making of himself a new creature, gains the power that freedom from sense dominance always bestows.

The death of personality is followed by a season of quiescence that may be compared to the Sabbath. In it mind and soul rest, gathering strength for the new activities to come.

The Resurrection is one of the deepest truths of the Christian faith. How a man can die and after three days live again has puzzled many believers. The truth is that the whole man never dies. As Jesus' words "My God, my God, why hast thou forsaken me?" prove that He descended into hell before death, so His words to the penitent thief, "Today shalt thou be with me in Paradise," prove that He foresaw unbroken life consciousness for mind and soul, even while His body hung on the cross or lay in the tomb.

First to perceive the truth of resurrection is the soul of man. This is represented by the coming of the women to the tomb very early in the morning for the purpose of anointing the body of Jesus. The soul remains always with the object of its devotion. When the light of resurrection breaks in the consciousness the soul feels (perceives) the light first and imparts the news to the faculties.

Because the soul is first in this resurrection, some have believed that it alone survives death. But looking into the tomb, the soul sees, not a dead body but a manifestation of the principle of denial and affirmation as a power strong enough to raise the body to renewed consciousness of life. This principle is represented by "a young man sitting on the right side, arrayed in a white robe"—the garment of Truth. Jesus demonstrated the

law of life by means of affirmation and denial when He said, "I am the resurrection, and the life: he that believeth in me, though he die, yet shall he live."

The first use of the principle of denial and affirmation is to rid oneself of fear. "Be not amazed." Man is never beyond the range of the Christ power. Jesus "is risen." The body is to be transformed, regenerated by the Spirit. The Christ life is a dynamic, not a static experience. Jesus did not remain in "the place where they laid him" but went before the disciples "into Galilee": the high consciousness of life that He called the kingdom of the heavens.

Affirmation of resurrection life must be made in faith, otherwise it remains ineffectual. To affirm life while fearing that one will be unable to awaken it is to defeat one's efforts in the beginning. The soul fears to make the claim of eternal life for the body and says "nothing to any one." Failure to demonstrate the law settles upon man because of such fears.

After the soul perceives the light of life the faculties awake by degrees to the glad truth. At first understanding is inadequate and faith is too much subdued to be of practical use, but gradually light comes to both. Thereupon judgment revives, love reasserts its loyalty and devotion, and the other faculties show the quickening effect of the Christ idea.

Not to believe the conviction of the soul that life is infinite and eternal is proof of "hardness of heart," which renders the mind impervious to higher Truth. The risen Christ is proved daily in the life of all in whom the regenerate spirit of love and good will holds sway, in all who acknowledge the law of health and well-being to be operative here and now by virtue of their I AM power.

The gospel is to be preached throughout "all the world," that is, the entire consciousness, embracing mind, soul, and body. The "whole creation" of manifest and unmanifest being is to learn what insures its peace and to lay hold of the saving power of faith and concentrated denial (baptism).

He who disbelieves cannot lay hold of the substance of yet unmanifested Truth. "He that disbelieveth shall be condemned." His own failure condemns him to forgo the saving action of the law of life when rightly used.

They who believe and who speak the word affirming Truth in full faith everywhere and under all circumstances prove the law, for the Lord or higher law confirms the creative word by the signs that always follow faithful thinking and speaking in conformity with the singleness of intent implied in the affirmation.

QUESTIONS

1. What is the effect on man of freedom from sense dominance?
2. Did Jesus die completely on the cross? If not, what consciousness remained unbroken?
3. What principle, faithfully applied, is powerful enough to raise the body to new life?
4. Explain the statement "I am the resurrection, and the life: he that believeth in me, though he die, yet shall he live."
5. What part does fear play in one's failure to apply the law of life?

Thank God for the Comforter, His own Presence, that ministers to us in every emergency. Thank God for the love and peace our souls have felt poured out within us when we have turned to Him for help.—DAILY STUDIES IN DIVINE SCIENCE.

I Touch the Hem of His Garment

BY MURIEL TAYLOR

I touch the hem of His garment
Through the crowded cares that press,
Obscuring the Christ within me,
Who waits as of old to bless.
And I only need to touch Him
With faith of a bygone day
To find my sins, my errors,
All wiped away.

I touch the hem of His garment
Though His presence be unseen,
And my sins are all discarded
As though they had never been.
I touch the hem of His garment
And feel His life flow free
Through every cell of my being,
Renewing me.

I touch the hem of His garment,
And my spirit is infused
With strength from His life outflowing,
With joy from His love unloosed.
His virtue I feel within me,
His wisdom and power revealed.
I touch the hem of His garment
And I am healed.

Silent UNITY

Joy to the Lord, the light is come.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

No one can understand the real character of God without a metaphysical study and analysis of mind and its properties. To think of God as an enormously enlarged man, as most persons do, entangles one in a maze of wrong conclusions concerning the nature and creative processes of Being.

Think of Being as an aggregation of ideas with potential creative capacity but governed in its creative processes by unalterable laws. Mentally see those ideas projected into action in a universe evolving a self-conscious creature possessed of free will called man. As man develops through the combination of those original ideas, behold him arriving at a place in his evolution where he realizes his power of self-determination and consciously begins to choose as his own field of action the many pleasant activities of the universe and to combine them in his own way.

This phase of man's development is symbolized in the Edenic allegory as Adam and Eve eating of the fruit of the tree of the knowledge of good and evil. The tree that bears the fruit of pleasure in the midst of man's body garden is the sympathetic nervous system. Satan, sensation, tempts Adam and Eve—man—to appropriate or eat of this tree without listening to the voice of wisdom, Jehovah God. The result is unbridled and unlawful development of the sympathetic

nervous system with excess of pleasure (good) followed by a corresponding reaction of pain (evil).

Through this willful perversion of the current of life in the body the whole human family has become involved in lust for pleasure, regardless of the divine law; and this has resulted in universal destruction of an organism that was designed to endure.

Here we see how man, to whom Being gives all its potentialities, has ignored wisdom and has willed to carry forward creation in his own way. By so doing humanity has lost contact with a realm of ideas that would reveal the orderly way to use the elemental animal forces, instead of the disorderly way that we find in use in the world.

Jesus Christ regained this lost Eden and likewise showed us how to regain it by identifying our mind with God-Mind. His prayer was "Not my will, but thine, be done."

Christ is the name of the God-Mind imaged in every one. When we identify ourselves with that image, we rise superior to the Adamic man and become unified with the spiritual man. It is in the strength of this supermind that we can say to the man of flesh, "I will; be thou made clean." This is the decree of the Christ in you to your conscious mind and its visible body; it is the exercise of the authority given to every child of God. "Decree a thing, and it shall be established unto thee."

All manifest substance flows from a realm of light,

according to the most modern conclusions of physical science. James says, "Every good gift and every perfect gift is from above, coming down from the Father of lights." God ideas are the source of all that appears. Accept this mighty and all-productive truth and consciously connect your mind with the Father-Mind, and you will begin to realize a prosperity that comes with unfailing regularity from Being itself.

Freedom of will is innate in man because it is innate in God, whose mind man uses as he wills. So all the powers of man have at their center God potentialities. From every brain center man radiates light, the color of which corresponds with the idea it represents. Will is the executive, the king of the mind, and its robe is lavender.

HEALING THOUGHT

Thou art my life unfailing, and I rejoice in Thy abundant, buoyant health.

PROSPERITY THOUGHT

Thou art the source of my substance, and I am gloriously prosperous.

(Use from June 20 to July 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

MERE WORDS are inadequate to express our deep gratitude for your help in healing our mother. Her case was very serious and very rare. In medical science little is known about it. When she was rushed to the hospital I immediately wired you for your help. The doctors gave us no hope. When they operated they found they could do nothing. It was out of their hands. To them her passing was only a matter of hours. Her recovery is a miracle to them, and they presented her case to the medical conference before we brought her home. She is now regaining her strength rapidly and is in perfect health. With all our hearts we give thanks to God and to Unity. For your generous help our gratitude knows no bounds.—*Mrs. L. F. H., Douglaston, N. Y.*

IN JANUARY I wired you in behalf of my husband, who was to undergo an emergency operation for a ruptured appendix. As the rupture had occurred five days before the doctors gave us very little hope for his recovery. He became quite frightened when they took him to the hospital. I talked to him and told him not to be that way, as there was a higher power that would help him. A few days later I told him about wiring Si-

lent Unity, and I read your letter to him. He used the inclosed affirmation and is showing some interest in Unity now. His doctors and nurses are amazed at his rapid recovery. They say it was his strong constitution that pulled him through, but we know it was God and Unity. My deep thanks to you for your help.—*G. McM., Scottsbluff, Nebr.*

MAY GOD BLESS you for the help you gave when I wired you last week for treatments for our youngest son, who apparently had an infected ear and who the doctor feared might be threatened with mastoid. It was because I was having difficulty in knowing that he would not have a mastoid that I needed your help. The next day, after his first normal sleep for days, his temperature was normal and has remained so, and he is rapidly regaining his strength. Again you have helped us most graciously, and we do thank you indeed from the bottom of our hearts.—*Mrs. J. A., Quincy, Calif.*

AFTER A long silence I am writing to tell you that my health has been perfectly restored in spite of our trying climate. When my maid left I was able to do my own housework and cooking for five weeks, whereas last year I had to be waited on and hardly slept at night. I put down my recovery to the ministry of Silent Unity. I thank God every day for answering my prayers.—*A. M. S., Somerset Strand, Cape Province, S. Africa.*

I WISH I had words to express my thanks for the help you have given my daughter. I wired you at eight o'clock on a Friday evening for help with a serious throat infection. That same night my daughter got the first good sleep in over a week, and from then on she continued to improve so rapidly that after two weeks she has now returned to her work. I am inclosing an

offering, which is but a small token of our thankfulness to you.—*Mrs. G. A., Aurora, Ill.*

Filled with Plenty

I WANT TO tell you of a remarkable demonstration on Christmas Eve. At three o'clock in the afternoon the phone rang. It was my husband. Business had slumped and his side of the street in the business center was dead, while the opposite side was crowded. I went quietly into the study and sat down and prayed, as he had asked me to do. At six o'clock I rang the shop to see how things were going. I was told my husband was very busy at the counter. At seven he was still very busy. I went down later so as to be able to come home with him, and I met a very radiant man.

My efforts in claiming God's help had met with a wonderful response. The day's takings were well in excess of last year's figures. My husband recognized the working of divine law and was wonderfully grateful, and so was I. I feel that you will rejoice with us in this glad news, and I thank God for all His goodness and Unity for its unfailing and faithful help and interest. —*Mrs. T. D. V., Rockhampton, Queensland, Australia.*

SOME TIME ago I wrote to you and asked you for prayers that we might be made a better offer on some oil land we had and also that my husband might secure a better position. About two weeks ago we were made the best offer for our land that we had yet received, and while not a big price, it was good for wildcat land. My husband, who is an auditor, is getting more accounts all the time; and I know it was through your prayers and God that this good has come to us.—*Mrs. J. A., Houston, Tex.*

He Shall Have Abundance

MY INCOME is small; but in the first few weeks of the prosperity bank drill it has been increased a third in ways totally unexpected by me. No wonder I want another bank. I am very grateful. Unity means everything to me, and I shall never lose sight of it.—*Mrs. A. S. W., Sherman, Tex.*

THROUGH the inspiration of the bank drill I have developed a sense of security in respect to my financial affairs that was sadly lacking before, and as a result I experience a new feeling of freedom and well-being. The drill has opened channels for increased supply, for beside receiving a raise in pay I am always getting opportunities to earn extra money for things needed for my family. I thank God sincerely.—*W. E. G., Jamaica, B. W. I.*

Search the Scriptures

LET ME assure you again that your patience and kind help are very much appreciated. Bright are the days lighted by Truth. In the great Mind there is love and gratitude enough for all, and only through it can we express ourselves very well.—*M. O. M., King City, Calif.*

I AM INCLOSING my paper on the concluding lesson in *Lessons in Truth.* Thank you for your kind letter and the grade and the annotations. They are a great help to me. May God continue to bless you all in this wonderful work.—*J. H. S., Lexington, Ky.*

My Help Cometh from Jehovah

UNITY magazine brought me so much help when it first came to me seven years ago that I hope it may reach

others who are in such need as I was. It has completely changed my outlook on life, and I do not know what I would do without it. God bless you in your great work.—*L. D., Grand Island, Nebr.*

I COULD never find words to tell you how much this wonderful magazine called UNITY has helped me in everything. I never intend to be without it as long as God gives me money to buy it. Inclosed please find subscription price for next year. Blessings on you all. —*Mrs. J. E. M., West Philadelphia, Pa.*

Love One Another

AFTER your letter answering my request for help in my approaching lawsuit arrived I was calm and reconciled in knowing that all would be all right. Our lawsuit was to come up Monday, but we received no summons to appear. I kept to the thought that all was well, and at 6:30 p. m. we had a phone call from our lawyer, who stated that he had been in conference with the insurance company and that they were endeavoring to negotiate a settlement without going to court. After another brief conference we came to a settlement. I have Unity to thank for the help given me. Please accept my thank offering, and may God bless Unity and the wonderful work you are doing.—*Mrs. C. N. S., St. Louis, Mo.*

Free from Cares

I HAVE HAD the answer to many prayers through your help. Most wonderful of all was the complete cure of my husband's liquor habit. As soon as I gave up my worried thoughts God did the work through your prayers. My husband stopped drinking last October and

has not drunk since. There are no excuses, no reasons, and his environment has not changed. It is necessary twice a month for him to go into taverns for signatures, but it is the same to him now as going into a grocery store. No more drink. I never cease praising God. —*Mrs. C. L. S., Alden, Ill.*

I WAS FREED of the charge I wrote to you about and wired about. Today the case was thrown out of court, thanks to God and to you. I was and am absolutely innocent, and God would not let them put a crown of thorns on my brow. I want to express my grateful thanks to Silent Unity.—*P. B., San Diego, Calif.*

He Is My Refuge

I CANNOT begin to write you of the help Unity teachings have been to me. Perfect health, abundance, and freedom from worry have been mine since I began to put the Unity teachings to the test.—*Mrs. G. D., Marshfield Hills, Mass.*

LAST MONTH I lost some papers that were valuable to me and to others. I was much concerned about the loss. I advertised and tried in every way that occurred to me to find those records, but the days went by without any word of them. I was distressed and could not think of anything but the lost papers. Then early one morning after a sleepless night I acted upon a sudden impulse to write to Silent Unity for help, and a few days afterward I received a telephone call from a person who said that he had found my papers, that they were not in the least damaged; and he brought them to me at once. The relief was marvelous. I was overjoyed and forever convinced that God and Unity had come to the

rescue in a very direct and personal way. I inclose a love offering and thank you more than I can express. —*B. P. L., Long Beach, Calif.*

Unto Us a Child

A MONTH ago a perfect baby girl in good health was born to me. I got along fine, thanks to you and your prayers. I haven't felt any pain since I wrote to you. Thanks to God and again to you for your wonderful help.—*Mrs. E. H., Whaleyville, Va.*

I WANT TO reveal the story of my remarkable health throughout my confinement. I maintained perfect health and contentedness, with a feeling of deep security. I am now spending my last day in bed, and I want to say that truly God and Unity have been with me all the way, for I have made a remarkable recovery. I wish every expectant mother could have the co-operation of God and Unity that I have had. I am blessed with a healthy, normal, very good-natured baby. I am truly grateful. —*Mrs. E. B. G., Newport, Mich.*

His Truth Is a Shield

I HAD A remarkable demonstration in December. I was knocked flat on my back and dragged twenty feet under the front wheels of a car, suffering only a minor scratch. I am sure this is a remarkable demonstration. I am indeed grateful for God's ever-present protecting power.—*M. E. M., Muskegon, Mich.*

WHEN I last wrote to you I was troubled about illness in the home of my newly married son. Thank you very much for the work you must have done for them. Everything has turned out fine—neither my son nor his

wife took the infection. They write us cheerful letters and are happy and well. For this and many other blessings I am grateful.—*Mrs. H. R., Penn Yan, N. Y.*

Father, I Thank Thee

I AM INCLOSING a love offering for your use in spreading the word of Truth. I have been wonderfully blessed, and I deeply desire to bring this teaching to those who need it. My greatest blessing has come not so much in the way of money prosperity as success in casting out wrong traits of character. Selfishness, impatience, criticism, condemnation, and the whole brood of wrong thoughts are in process of being replaced by gentleness, patience, tolerance, and other fruits of the Spirit. Those who know me best see truly a new person. For the wonderful work you are doing I feel a deep sense of gratitude. May God's richest blessings inspire you in carrying it on.—*B. R. J., Santa Cruz, Calif.*

Study to Be Quiet

WORDS cannot express my appreciation of your prayers that I might attend college this summer. I not only went to college but made the honor roll, and everything went along wonderfully with God's blessing upon my work. I ask that God's continued gifts of Spirit be showered upon you.—*T. B., Galveston, Tex.*

SEVERAL weeks ago I wrote to you for prayers while I took my final examinations in geology at the graduate school of Columbia University. I am very happy to tell you that I passed all my courses successfully. I am very grateful for your prayers and lovely letter.—*V. P., New York City.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

A good many solicitors come to my door, and this presents a problem. For example, today a boy came selling a household article that would be very useful to some persons but would be of no use whatever to me. I just couldn't refuse him, and I added to my collection of things I don't need. As a Truth student what should I do about solicitors?—*Question answered by Silent Unity.*

Many persons today are confronted with the problem of knowing just what attitude to have toward solicitors, but an understanding of Truth makes it easy to meet each caller in the right way.

The description of your emotions regarding the boy who came to your door reveals your gracious character but also indicates that you may be inclined toward a feeling of personal responsibility. You acted in harmony with Truth when you asked God to bless the boy, and perhaps you also need to free your mind of the idea that the boy's success is limited to a particular vocation. Since he was selling a useful article, his true success would only be promoted by his making sales to persons who needed what he had to offer. You say that you did not need his article, so there was no especial reason, from the Truth point of view, why you should purchase it.

When you are called upon by a solicitor, the way of Truth is to think of what he presents in terms of your

own highest good. It should be obvious that to spend money for useless objects is to strengthen what may become a wasteful habit. When you buy only things that are of use to you or to some person to whom you wish to make a gift, you are co-operating with the forces of progress in the world.

Bless all solicitors with thoughts for their guidance in the path to true success; for your silent blessing is often more valuable than the profit they would receive from making a sale to you, especially if they do not offer an article that you could use.

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I am teaching a class of young people, and I am alarmed at the tendency of modern youth toward crime. Do you believe that the youth of today are headed for destruction?—*Question answered by Silent Unity.*

While we know that from all appearances there is a tendency toward crime in the lives of the young, we also know that today there is a greater tendency toward righteousness in the heart of youth than ever before. Youth has high ideals. At heart youth is even religiously inclined. What we need to do to help them find their ideals is to know the Truth for them, to behold the Christ in them, to speak the Truth for them, rather than to undertake any outer means to reform or compel their attitudes of mind. When we fix in our consciousness the idealism of Jesus Christ and reveal Him in our daily living and the thought forces we send out to the young people, His Spirit will be caught by the receptive hearts of those who are eagerly reaching out for an ideal after which to pattern their life.

Know that as you recognize the Christ in the heart of youth, He will recognize you. He will come forth

at your call just as the Christ in Lazarus responded to the Christ call of Jesus. He will bless and redeem the lives of those for whom you pray.

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I do want to be happy and I think I should be if I could leave here and have a home of my own. Please tell me why I can't have my heart's desire.
—Question answered by Silent Unity.

It is possible that in your desire for happiness you have concentrated so much upon the manner in which you believe your happiness must come that you have failed to give adequate attention to many present sources of joy. God wants you to be happy now, and it is not necessary to accomplish certain changes in your life to have happiness. This idea is well stated in a motto frequently seen in homes and offices: "The City of Happiness is in the State of Mind." As you sincerely endeavor to be happy now, you will come into a greater knowledge of divine principles and will be guided in paths of ever-increasing joy. If you definitely feel that you can only be happy in the future, it is well to remember that any possible future happiness can only be built upon a consciousness of happiness now. While it may be that certain changes in your world, if accomplished immediately, would bring great joy, yet you could not be permanently happy if you had not attained a consciousness of joy that is not dependent upon material environment or circumstances.

As a loving expression of faith in God's wisdom and power, surrender to Him your personal ideas regarding your happiness. This simple act of complete trust will open to you a new understanding of His good purposes in your life and make easy your co-operation with Him. Rejoice over the many blessings that you have now.

Bits of Interest from Other Unity Periodicals This Month

"WHY Are Ye Fearful?" is the title of a timely article by Chesla G. Sherlock, in a June number of *Weekly Unity*. The author believes that through the grip of fear individuals and even whole races become a prey to predatory antagonists, losing the liberties so laboriously gained during countless generations. How is the world to overcome this blighting fear and throw off its yoke of bondage? The author leaves you in no doubt as to the answer.

MANY persons regard Truth as a means of overcoming lack, disease, and other negative conditions, for its power to do so has been proved over and over again. But Truth teaching has a still higher function, that of preventing adverse experiences, and many students have not yet realized this fact. Frank B. Whitney calls attention to this power of Truth in his article in June *Unity Daily Word* "Guarded from Stumbling." He explains how you can use Truth to safeguard your health and insure your peace, happiness, and supply.

DID YOU ever have to choose between doing something that you greatly desired to do and something that had all the earmarks of duty? Carol Emerson, young English assistant at a French school for girls, had delighted Adrienne, the housemaid, by promising faithfully to attend her wedding. Later Carol found that a trip had

been planned for the day of the wedding, a trip to Carcassonne, the medieval citadel with towers and battlements that she had always wanted to visit. Should she go with the other teachers or keep her promise to Adrienne? Read "Wedding at Couvillon," by Katharine Merrick Scott, in June *Progress,* and see if you would have decided as Carol did.

IN ORDER to succeed in business shall a man give it his entire attention, never taking time to relax or to enjoy association with his family? This was John Goodfellow's creed. He labored untiringly to promote his business but saw very little of his family in the meantime. One day his son insisted that he take a day off and play golf. John reluctantly agreed, but from that day forward there was a different story to tell. More and more John learned to relax and take part in his family's recreations. The results are told in the *Good Business* story "John Goodfellow Learns to Play," by A. J. Peel.

SATURDAY! and Bud must spend the whole day in his own yard as a penalty for not getting home on time the evening before. Bud's yard was too small for a game of ball, so the other boys were playing across the street. Bud sat on the porch and scowled till Jimmy came along—Jimmy, whom he had never seen before, a boy with red hair and freckles and a friendly grin. Jimmy introduced Bud to a new game that soon enticed all the rest of the gang, and the day was right again for Bud. But Jimmy taught Bud something more than a game. His wholesome philosophy is a fine lesson for any boy or girl. Gardner Hunting reveals it in the *Wee Wisdom* story "Somebody Has to Be It."

TRAINING SCHOOL NEWS

The Unity Training School, now beginning the eighth year of its work, is scheduled to open May 30. This year even more than the usual keen interest is being shown by prospective students, and the school management anticipates a very successful year both as regards attendance and spiritual advancement.

Although the Training School was organized primarily for the purpose of training future Unity leaders —and the importance of this cannot be overemphasized —persons may enroll for study who merely seek individual help and advancement. Many who have come in this way for even short periods have gone away spiritually blessed and uplifted.

Those who attend the Training School during the month of June are privileged to see Unity Farm at its best, and they carry away a vivid picture of its many beauties. The new 1938 prospectus shows some of the attractions of the Farm, besides giving detailed information about courses, instructors, credits, living quarters, recreation, and the like. If you do not already have a copy, write for one, addressing your card to Unity Training School, 917 Tracy, Kansas City, Mo.

"YE DID IT UNTO ME"

Jesus said, "I was in prison, and ye came unto me." He explained this by saying, "Inasmuch as ye did it

unto one of these my brethren, *even* these least, ye did it unto me." By sending Unity's message of uplift to persons in prison Silent-70 truly ministers to "these least." It sends Unity books and periodicals free of charge to these unfortunate ones. A prisoner said in a recent letter, "I have preserved my sanity by reading good books, chiefly Unity books." Then he expressed his gratitude to Unity School, which he called his "benefactor." The love offerings that you send to help support this good work identify you as one who ministers unto "these least."

DO NOT POSTPONE YOUR STUDY OF TRUTH

We want to share with you some expressions gleaned at random from letters written by students of the Unity Correspondence Course:

The lesson on prayer has opened up to me new vistas of joy. I have also had some healing work brought about in my body and a very much greater spiritual realization than I have had before.—*G. S. A.*

I wish to express my gratitude for increased supply. I am now employed in more remunerative work than before. I find it most enjoyable and certainly I have had an increase in prosperity that seems incredible.—*W. T.*

Do not postpone your study of Truth. The sooner you begin to apply its principles the sooner you will come into peace, joy, and freedom. Write to the Unity Correspondence School Department, 917 Tracy, Kansas City, Missouri, for detailed information about the home study course.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Center, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Ebell club, 4403 W 8th; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Nina Fisher (LT) Unity, 2801 S Rimpau; William Howard (LT) Unity, 1684 W Adams

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Reseda—Nannie B. Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Orlando—Carolyn Parsons (LT) Unity, 409 S Orange

Miami—May Stoiber, Unity, 128 S E 3d

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Edith M Reynolds (LT) Unity, 116 S Michigan; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Emma Blodgett (LT) Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity, 101 Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Edmund (LT) and Hazel Risk (LT) Unity, 350 Cedar

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Louis E. and Ethel Meyer, Unity Soc, 913 Tracy

St Joseph—Rex Morgan, Unity, 12th and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert Theater

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Mabel Schopf, Unity, Capitol hotel

Omaha—Mabel Schopf, Unity, Electric bldg

Scottsbluff—Nora Elliott, Unity, 110 E 16

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Richard Lynch, (mail address) 180 Central Park So; Nana Sutton (col) (LT) Unity, 2 W 130; Georgiana Tree West, Unity, Waldorf-Astoria

Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6th st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity, University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross

Marion—Fannye Treaster (LT) Unity, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St. James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key, Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

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Phoenix—Cen of Spiritual Education, 372 N 2d ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 217 Primrose
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW; Truth Cen, 1713 K NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club; Unity Cl (col), 745 Marion
Lakeland—Unity, New Florida hotel

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Johnson blk

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2d

MISSOURI

Springfield—Unity, Hawver bldg

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

New York City—Unity Cl (col), 2 W 130; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42d; New York Center, 33 W 39; Josephine B. Sieman, Steinway Hall; Meta Home Book Shop, 56 E 55 st

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OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

Lima—Unity Cl, Central bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

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Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

RHODE ISLAND

Providence—The Book Exchange, 42 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, .Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

Houston—Unity Cl (col), Odd Fellows' Temple

WASHINGTON

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Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2d

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Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 215 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W; Church of the Truth, 105A 8th ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

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Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Liverpool—Unity Cen, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WCI; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar

Cause of Injustice

Can a just man reap injustice? Can he be scrupulously fair in all his dealings with others and have unfair conditions come into his own life? Charles Fillmore says that he can. On page 114 of his book *Christian Healing* Mr. Fillmore shows why this is possible and how it can be avoided. Read the chapter on "Judgment and Justice" and learn how to bring perfect justice into your life and affairs. *Christian Healing* is Unity's textbook for advanced students.

How to Remake a Life

Is every circumstance, every condition of your life exactly as you would have it?

If not, begin over again and remake it the way you want it to be.

Of course you can! Through the divine power within you you have the ability to begin over again any time you choose. *Beginning Again,* Frank B. Whitney's latest book, tells you just how to start anew in health, finances, and human relations.

What Price Families?

Unity magazine will bring you in July an article by Zelia M. Walters called "The Family," in which you will catch a new vision of yourself in relation to your family. Have you at times felt that your family was a financial burden, that your responsibilities to the family hampered you in the pursuit of your cherished ambition? Mrs. Walters shows you how to succeed because of your family and not in spite of it. Be sure to read her excellent article.

Some friend of yours would appreciate its message also. Why not order a subscription for him now to make sure of his getting the July number? *Unity* for twelve months is $1.

Graduates Need This

It is not exactly a "bed of roses" that awaits the young graduate. There are bumps and disappointments along the way for him.

That is why perhaps the most thoughtful gift you could give him would be *Progress,* Unity's big illustrated magazine for young people from 16 to 60. From its fresh, youthful pages spring ideas and inspiration to strengthen any high-school or college graduate and carry him over the rough spots in the road ahead.

Progress is an economical gift too; just $1 a year.

A Gift for Vacation

The friend who is leaving for a vacation would prize a gift subscription for *Unity Daily Word.* This pocket-sized magazine takes up little room in a grip or handbag, and it is convenient to read on a train or bus. Its daily lessons provide just the right spiritual guidance, and keeps one from letting vacation activities crowd out thoughts of Truth and man's dependence upon God. A year's subscription (twelve issues) is $1.

To Help Your Child

Would you like to know eight effective ways of teaching your child how to cultivate a cheerful outlook?

Zelia M. Walters has taken a whole chapter in her book *You and Your Child* to explain these eight ways.

You can teach your boy or girl to find happiness in every situation and every condition by using Mrs. Walters' suggestions for maintaining a constantly cheerful outlook. It is easy and sure when you know how.

"Now Is the Day of Salvation"

To many persons the day of salvation means a future time of heavenly bliss; yet the Bible distinctly teaches a present salvation. "Now is the acceptable time; behold, now is the day of salvation," said Paul.

Will our accepting salvation here and now bring about any change in our life and affairs? In her booklet *Finding the Christ* H. Emilie Cady tells you just what this would mean to you. *Finding the Christ* is one of Unity's oldest as well as best-liked publications.

She Knows God Now

"I have been studying *Lessons in Truth* for the past two months, and it is impossible for me to put into words the joy and contentment I have derived from this book," writes a friend in California. "It has taught me for the first time in my thirty-two years really to know God, thereby bringing me peace and confidence. I know now that when I trust in God my life will be perfect."

Lessons in Truth is Unity's textbook for beginners, but more advanced students also come back to it again and again for inspiration and guidance for it is a book that never grows old.

A Blessing to Many Homes

A friend in Seattle, Washington, recently sent a blessing to those who contribute to *Weekly Unity*. She said: "*Weekly Unity* comes like a ray of sunshine every Monday, and always, so it seems to me, there is a special message that cheers and uplifts me. Several persons have made that same remark to me, so I am sure a great blessing goes into many homes each week. So I wish and pray that great peace and happiness may come to all the writers and that they may do a still greater work for the Master."

Some friend of yours may be in need of this weekly blessing. Will you send him a subscription? *Weekly Unity* will come to him a whole year (fifty-two issues in all) for only $1.

Many Titles Suggested

Unity office workers were so much interested in the announcement that Lowell Fillmore was to have a new book —a collection of some of his best "Remember" articles from *Weekly Unity*—that they suggested more than two hundred different names for the new book.

After considering all the titles, Mr. Fillmore chose *New Ways to Solve Old Problems*, because it perfectly fits the contents and tone of his book.

Don't fail to get your copy of *New Ways to Solve Old Problems*. It will help you to meet problems both big and little with equal ease. It is the newest addition to Unity's standard dollar-series books.

How Unity Helped Her

Sincere letters like this one always bring us a feeling of joy and satisfaction. Writes Mrs. A——, of New Jersey: "There are not enough words to tell you how I have been helped by the Unity teaching. I am making life worth while today through the love and kindness taught in Unity magazines. You can never realize the spiritual uplift you have been to me."

Spiritual uplift is what the world needs today, and to this end members of the Help-One-A-Month Club are sending one Unity gift subscription a month to some friend who seems to need its help. Would you care to join the club and have a part in this good work? There is no entrance fee and there are no dues. Just send a card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo., and let *Unity* be your first gift subscription.

Always a Profit

The well-known columnist Robert Quillen once wisely observed, "If you count all your assets you always show a profit." What if you have had financial reverses? Add up your mental, spiritual, and physical assets and put them against your losses and you will find that life shows a profit. But you want your business to show a profit too, and *Good Business* magazine can help you to do this. It shows you how to conduct your affairs according to the principles of Truth, and if you will use its teaching your business will begin to show improvement. This teaching is based on the common-sense rules of Christianity, which are essential to permanent success. A subscription for *Good Business* (twelve issues) costs only $1.

The One True Healer

Men resort to many different remedies to overcome physical disorders. But were it not for the divine healing power that flows through the human body, these remedies would have little effect. The one and only true healer is Spirit. The book *Divine Remedies* will help you to make contact with the healing power of Spirit both to correct the disorder and fortify you against its reappearance. This book gives you thoughts to be held in silent meditation. When faithfully taken into your mind and heart they will hasten the healing processes in your body.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners—*Spanish*, $.10; *German, English*	.25
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth—*Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father.... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian, French, German*	.75
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	Working with God ..... flexible $2; cloth	1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
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	You Can Be Healed ..... flexible $2; cloth	1.00
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	Metaphysical Bible Dictionary	10.00
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	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	*Christ Enthroned in Man ..... flexible $2; cloth	1.00
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	*Joy Cometh	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How to Demonstrate Prosperity

■ If you want prosperity to become manifest in your affairs, you must center your attention upon God, the source of your supply, instead of keeping it fixed on what you desire to demonstrate. Meditate daily upon God as the one presence and power in your life, and you will come into a consciousness of well-being, which is the beginning of prosperity.

■ The Prosperity Bank plan will help you to cultivate a rich consciousness. Send for a Bank, and carefully follow the instructions, while Silent Unity co-operates with you in prayer for your success. Drop a coin in the Bank each day for the purpose of sharing the message of *Unity* with others. Thus you will bless your friends while God blesses you.

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions, and enter a year's subscription for *Unity* for each of the three friends named below. I will save $3 in my Bank to pay for my order.

Friend's name .....
Street .....
City ..... State .....

Friend's name .....
Street .....
City ..... State .....

Friend's name .....
Street .....
City ..... State .....

My name .....
Street .....
City ..... State .....

PLEASE PRINT NAMES U-6-38

Children soon get tired out
With nought to do but run and play;
Wise mothers look ahead and plan
Some new diversion for each day.

Within a week after school is out your children will begin asking you, "What can we do?" Have you planned ahead to meet this demand? Giving them a book to read is one way of doing it, but unless you have read it first, you will not want to place it in their hands. You will not have to take this precaution with

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917 Tracy, Kansas City, Mo.

Wayside Ministries

BY DELLA ADAMS LEITNER

Love's little wayside ministries,
How much they warm the heart,
The cheering smile, the kindly word,
The thoughtful deed apart,
The courtesy so gently shown,
The gift of sympathy—
These are the wayside ministries
That comfort you and me.

And we can pass them on; they grow
In graciousness until
They transform life to loveliness,
The world with gladness fill.
Each act of friendliness inspires
Responsiveness that frees
The dullest days to winging hours,
Love's wayside ministries.